

Christian Herald

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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Christian Herald

DANIEL A. POLING, *Editor*

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

NOVEMBER • 1950

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COVER: Colorphoto by L. A. Boykin from Free Lance
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Copyright 1950 by Christian Herald Association, Inc. Republication of any part of contents without permission is forbidden. Subscription prices in U. S. and possessions: one year \$3, two years \$5, three years \$7. Canada and Newfoundland add 50c a year; elsewhere add \$1 a year. Single copy price 35c. Notify us promptly of any change of address, allow two months for change. Entered as Second Class Matter January 25, 1909 at Post Office at New York, N. Y., under the Act of March 3, 1879; additional entry as Second Class Matter at Dayton, Ohio. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1928, embodied in subparagraph 4, Section 412, Postal Laws and Regulations and authorized on September 13, 1928. Entered as Second Class Matter at the Post Office Department, Ottawa, Ont., Canada. Published monthly at 27 East 39th St., New York 16, by Christian Herald Association, Inc. Daniel A. Poling, President; Ford Stewart, Vice President; Clarence W. Hall, Sec. and Treas.; Anastasia Traynor, Ass't Sec.; Kathryn Martin, Ass't Treas. VOLUME 73 NUMBER 11.

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COMING NEXT MONTH...

CHRISTMAS SERVICE AT HOME: Why allow the sacred day celebrating Christ's birth to degenerate into nothing more than gift-exchanging and feasting? Here's how to spiritualize Christmas!

DREAM VISIT TO BETHLEHEM: The entertaining story, fiction of course, of a Scrooge-like businessman who goes to sleep to find himself associating with the Shepherds. What this does for him you'll learn in Harmon Ramsey's MR. JONES GOES TO BETHLEHEM.

RELIGION HAS LOBBIES TOO: You hear a lot about pressure groups in Washington. But did you know that there are quite a host of people—some good, some not so good—who live and labor in the capital for the promotion of so-called "good causes" too? In LOBBYING FOR THE LORD we give you a close-up of some of them at work.

TIRED OF "SELLING" BOOZE: That's how the owner of a motion-pix house in Minnesota feels about too many drinking scenes in films. He expresses, we believe, an indignation common to many people in the movie business. Read in December his outspoken article.

CHRISTIAN MAYOR—IN SKIRTS: The story of Dorothy Lee, referred to in Portland, Ore., as "Her Honor the Mayor." A lively lady, and one who has accomplished wonders in restoring morality to her town, presented to us by Florence M. Whitcomb.

MISS JESSIE AND HER KIDS: In Chicago there's a woman who, for fifty years or more, has been fighting for a fair break for the children of the Windy City's slums. What she has accomplished we learn as Karl Deitzer takes us in to meet her in the December issue.

Plus all the regular departments and features — and many other articles, stories, poems

Among Those Present

Betty Jung Fitzsimmons takes over the post this month of editor of the Children's Page (see page 43) vacated by the sudden death of her husband, E. Gayle Fitzsimmons. We can add nothing to what Dr. Poling wrote about Mr. Fitzsimmons' untimely passing: "Gayle's versatility and genius, supported always by constant hard work,

had moved him steadily toward the heights of his profession, but for me there was something more. He was a wonderful, a very wonderful young father. Three years ago, he married Betty. Now suddenly, after an incredibly swift termination of a fatal illness, this heroic young woman is again left with fatherless children. We have no answer for our question, but once again we turn to the promise, 'I will not leave you comfortless; I will come to you.'" Betty's first husband was Dr. Poling's son, Clark, who went down on the *Dorchester*.

Long-time readers will remember the sparkling department "Tea Time Chat" of a few years back. Betty wrote that, under the name of Martha Todd. We welcome her nimble pen back into the editorial fold. You and your children will enjoy her monthly page.

Marel Brown (*He Makes Them Want to Sing*, page 27) was born and raised in Georgia and now lives happily with her Scottish-born husband in Atlanta. She began her literary career back in 1924 when she became editor of the children's page of *The Christian Index*, a state Baptist paper. Six years later she left the *Index* and has been freelancing ever since. Her output—stories, articles, poems and juvenile material—has been widely published. In 1941, Broadman Press published her book, "Red Hills," which is now in its sixth printing; Mrs. Brown followed this with another one, "Hearth-Fire," in 1943, which has been equally well received.

She is an avid club-joiner. At present she is a vice-president of the National League of American Pen Women and membership chairman of the League's Atlanta branch. She served as state poetry chairman and state fine arts chairman of the Georgia Federation of Women's Clubs; she is poetry chairman of the Atlanta Women's Clubs and member of the Poetry Society of America. She does a great deal of public speaking, her favorite topic being poetry appreciation. For seven years she taught a woman's Bible class, which averaged about 175 each Sunday, at Druid Hills Baptist Church in Atlanta.

"Marel" is really a pen name—though most everyone calls her that now.



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- 3 Are We Down-hearted
- 4 Christ for Me
- 5 Do you know that You've Been
- 6 Deep and Wide (Born Again?)
- 7 Do you wonder Why? (Born)
- 8 Every Day with Jesus (Again?)
- 9 Every Moment of the Day
- 10 Every Promise in the Book is
- 11 Faithful Forever (Mine)
- 12 For God So Loved the World
- 13 Give Me Jesus
- 14 Gladness in My Heart
- 15 Go On Going On
- 16 Got Any Rivers to Cross?
- 17 He Cannot Fail
- 18 He Holds My Hand
- 19 He's the One I Love
- 20 I Believe the Answer's on the
- 21 I Fell in Love with Jesus (Way)
- 22 If You'll Take My Jesus
- 23 I Have seen the Face of Jesus
- 24 I Know a Fount
- 25 I Know the Lord will Make a (Way)
- 26 I Love Him Better Every Day
- 27 I'll be There
- 28 I Love to Hear His Voice
- 29 I'm Going Up
- 30 I'm So Happy
- 31 In the Morning
- 32 It's a Grand Thing to be Saved
- 33 I've a Longing in My Heart
- 34 Jesus said that "Whoever (Will)"
- 35 Jesus Saves!
- 36 Jesus Saves & Keeps & Satisfies
- 37 Lead Me to Some Soul Today
- 38 Let Go and Let God Have His
- 39 My Sins are Gone (Way)
- 40 Old Things have passed away
- 41 Only Glory by and by
- 42 On Our Way to the Glory Land
- 43 On the Victory Side
- 44 O What a Wonder
- 45 Prayer Changes Things
- 46 Rolled Away
- 47 Safe Am I
- 48 Sing Along
- 49 Something Happened
- 50 Spirit of the Living God

- 51 Thank You, Lord
- 52 The Faith Line
- 53 There's Joy in Following Jesus
- 54 There's No Night There
- 55 Things are different now
- 56 Till you know Jesus
- 57 To Whom Shall we Go?
- 58 Welcome Song
- 59 We Shall see his lovely Face
- 60 What a Precious Friend
- 61 When Your Cup Runneth Over
- 62 Whisper a Prayer
- 63 Wonderful Jesus
- 64 Who Can Be Against Us?

SOLOS, DUETS & TRIOS

- 65 Back of the Clouds
- 66 Cleanse Me
- 67 He'll Understand and say "Well
- 68 Hide Thou Me (Done)"
- 69 How He Must Have Loved Me
- 70 I Love to be Alone with Jesus
- 71 I've Discovered the Way of Glad-
- 72 I Will Pilot Thee (ness)
- 73 Jesus Brings Sweet Joy to Me
- 74 Jesus Gives Me a Song
- 75 Jesus is Always There
- 76 Jesus is the Sweetest Name I
- 77 Jesus Won My Heart (Know)
- 78 My Sins are Forgiven I Know
- 79 My Wonderful Lord
- 80 No One Ever Cared for me Like
- 81 Now I belong to Jesus (Jesus)
- 82 Precious Hiding Place
- 83 Standing Somewhere in the
- 84 Then I Met Jesus (Shadows)
- 85 There's No Disappointment in
- 86 Whispering Hope (Jesus)

GOSPEL & SPIRITUALS

- 87 Great is thy Faithfulness
- 88 He Keeps Me Singing
- 89 I'm on the Battlefield
- 90 I shall Not be Moved
- 91 I Want that Kind of Blessing
- 92 I want to be Ready to meet Him
- 93 Just a Closer Walk with Thee
- 94 Just a Little Talk with Jesus
- 95 Keep on the Firing Line
- 96 My Sins are blotted out, I Know
- 97 Precious Lord, Take my Hand
- 98 Precious Memories
- 99 The Fire Song
- 100 This World is not my Home
- 101 Turn your eyes upon Jesus
- 102 Victory in Jesus
- 103 Where Could I Go?

YOUTH CHOIR

- 104 Able, Willing, Mighty
- 105 As Time Goes By
- 106 Blessed be the Name of Jesus
- 107 Boys and Girls Assurance March
- 108 Christ is King
- 109 Ev'ry Moment of Ev'ry Day
- 110 Glorious is Thy Name
- 111 Jesus is the Joy of Living
- 112 Jesus Rolls the Clouds Away
- 113 Lead On, Lead on (New)
- 114 Make Me a Blessing
- 115 Praise Him When the Shadows (Fall)
- 116 Praise Ye Jehovah
- 117 Saved, Saved!
- 118 The Name of Jesus
- 119 Wonderful Grace of Jesus

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A Church in Liquor Business

• *Is it possible that any church, Catholic, Protestant, or Jew, would go into the liquor business? Frankly, I don't believe it. Tut, tut, Dr. Poling.*

TEXAS

W. D.

Well, make it three tuts! In addition to what has previously appeared here, I hold in my hand the *Ocean County Sun*, Toms River, N. J., June 29. On the first page is a paragraph from the report of the Dover Township Committee, which reads as follows: "The Holy Name Society applied for a retail liquor license for their carnival to be staged on the church grounds July 1-7. The request was approved by the committee and forwarded to the State ABC for their approval."

Does Prayer Cure?

• *Do you really believe that physical sickness and disease may be and are cured by prayer?*

I do. I not only believe—I know, for I have experienced the cure. I also believe and practice the faith that I must do everything within my power to effect the cure, that I must use all available means and employ scientific knowledge and skill. "Faith" without "works" is an affront to the great Physician Himself. Also the immediate physical cure is not the principal thing. "Living or dying we are the Lord's" is the conclusion of the whole matter.

Orison Swett Marden

• *In one of your pieces I noted the reference to Orison Swett Marden. You referred to his book, "An Iron Will." Where can I secure it?*

VIRGINIA

H. M. S.

I have the first copy that I possessed of Orison Swett Marden's "An Iron Will." He was a truly great educator and an inspiring American in the great tradition. Mrs. Frances Emmons of Enfield, New Hampshire, tells me interesting, intimate things about this man who made a real contribution to my student life. He was born on a remote farm in Thornton, New Hampshire. When he was 7 he was orphaned. Bound out to different families, he had a tragic time but, with the qualities that he later wrote about, he won through. He was the author of many inspirational books and a sound educator. He became financially com-

fortable but that was not the principal matter. He was honored both at home and abroad as editor of *Success* magazine, which had a place on my father's library table. His influence became international. Truly a great American.

Cremation

• *Do you think that cremation is wrong in the sight of God?*

MICHIGAN

E. A. K.

No, I do not feel that cremation is wrong. It is a matter of taste and preference. Personally I would prefer having my body, when the soul has departed, consumed in clean flame than to have it otherwise destroyed under ground. However, in such a case, since it would not matter to me I would yield to the desires of my loved ones.

Hope for Alcoholics?

• *Two men who are alcoholics have broken the hearts of those who love them. They have no concern in the matter, no desire to free themselves. As little boys they were not disciplined. Would Alcoholics Anonymous help?*

NEW JERSEY

B. O. C.

I wish that I could be immediately helpful but I know from past observation and experience that if the alcoholic does not wish to be cured there is just no hope for him. Not even God can help him. When he is willing to be helped there is help for him and most extreme cases have been cured as the result of the influences and activities of members of Alcoholics Anonymous. We may and must pray that these men will come face to face with the fact that they are doomed unless they "come to themselves" as the Prodigal Son came to himself. Your letter points up the tragedy of the home without discipline and training.

Tithing

• *If one is in the poultry business and his sales are \$3,000, while his expenses for feed and upkeep are \$2,000, should he tithe the \$3,000 or the net profit of \$1,000?*

MARYLAND

W. B. F.

There are of course differences of opinion, but in my judgment you should tithe the \$1,000. This is what I would do. Since I am on a straight salary I give as my minimum one tenth of my total income.

Fate of Unsaved

• *I have a friend who has come to me with a question I cannot answer: In the last days, what will happen to those who are alive in the world and who have not accepted Christ? Is there hope for them?*

CALIFORNIA

D. V.

I regret that I cannot answer your question. I do not know of any direct and explicit Scripture covering the matter raised by you and your friend. On the other hand there is the universal answer—our God is a God of justice and also "He so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." That love stays through. That love "never faileth."

Personal Memorials

• *Do you think that personal memorials in a church are fitting and proper? Is it un-Christian and un-democratic to encourage subscriptions to a building fund by permitting the giver to place a plaque with the name of a deceased loved one on the door of a room or on other portions of a building?*

WASHINGTON

J. L. D.

I think that in a church personal memorials, such as you describe, are "fitting and proper."

Recognition Beyond the Grave

• *I have been told that beyond the grave there is no recognition, that everything existing in this life disappears. What do you think?*

IDAHO

C. K.

I have no doubt at all about recognition beyond the grave. I believe that those who have loved each other here will know each other there. Our personality continues. We are changed and the Scriptures teach us that we rise a "glorified body," but our identity is not destroyed.

Triumph Over Self

• *I am so defeated in my own life, so completely the victim of my temper and tongue, that I cannot believe God has ever forgiven me. How can I know that I am His child? How can I be triumphant over this evil self?*

MINNESOTA

R. V.

When we acknowledge our sin and face our own weakness, then God is able to help us. You have not claimed His promise fully. Conscious of your own great trouble and weakness you have thought of that when you should have remembered that His grace is sufficient. "I will come to you" is His word, His word to you right now. He can and will make a new creature of you.

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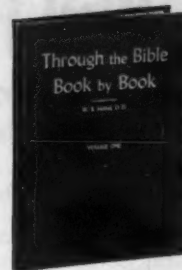
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DR. NIDA

"Clucked" the Bible

By KATHERYN WITHERSPOON

DR. EUGENE NIDA clicked, clucked, grunted, and hissed. He sprang to his feet and uttered a strange noise—again and again, in nine different tones of voice. I watched, amazed. His wife sat across the room of their Mt. Vernon, N. Y., apartment—calmly knitting.

No, he wasn't crazy.

This was a tribal African language. My Western ears refused to accept the vigorous noises as words. Gutteral words. Words full of glottal stops, of clicks of air popped into the mouth before strange vowels, of puffs of air parading before and after queer consonants.

Dr. Nida illustrated for me the problems of making alphabets for languages never before put into writing. Some thousand tongues are spoken in the world's remote areas which are still without any recorded form.

His office, in the bright and shiny Park Avenue building of the American Bible Society in the heart of New York City, is a clearing house for problems of missionaries toiling in remote lands to give the Bible to every man in his own language. He is Versions Secretary.

"A missionary must live sometimes ten, sometimes forty years, with a tribe to learn the language and customs well enough to make a written form," Dr.

Nida said. "From the stream of talk of the natives, he must figure out where one word stops and another starts, and what each means. There's no one to teach him. He sits around the campfire listening to folk tales of the old men, writing down hundreds of stories he hears. It's his goal to translate the Bible in a form which seems so natural to the natives that it speaks personally to their own hearts."

DR. NIDA'S work carries him far from civilization to aboriginal tribes. From the grass-thatched mud houses of the Africans, to the hard-packed snow huts of the Eskimos, he is accompanied by his wife, Althea. She is his devoted traveling secretary, taking dictation in the evenings and typing up notes during the day. During the first year of their marriage they slept in eighty different beds in various countries, and learned to eat grasshoppers, pig weed, caterpillars, and fried ants, so as not to offend natives who offered these tidbits.

Dr. Nida works with missionaries in all parts of the world. After returning from an extensive trip in Africa, he was home only a short time before he and his wife were off for South America, visiting missionaries in the high Andes and the steamy jungles of the Amazon.

(Continued on page 42)

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THERE is an ugly kind of forgiveness in this world. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.—HENRY WARD BEECHER
From Rev. Rice Lardner, Olathe, Kans.

ON PSALM 23

*In pastures green? Not always; sometimes He
Who knoweth best in kindness leadeth me
In weary ways where heavy shadows be.
And by still waters? No, not always so;
Oft times the heavy tempests round me blow
And o'er my soul the waves and billows go.
But when the storm beats loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo! It is I!"
So where He leads me I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.*

ALBERT W. PALMER

From Maggie Carter, Van Nuys, Calif.



LET us be kind to one another,
for most of us are fighting a
hard battle.—IAN MACLAREN
From Ruth L. Goodwin, Albion, N. Y.

A LITTLE PLACE

*"Father, where shall I work today?"
And my love flowed warm and free;
Then he pointed me out a tiny spot
And said, "Tend that for Me."
I answered quickly, "Oh, no, not there.
Why, no one would ever see,
No matter how well my work was done;
Not that little place for me!"
And the word He spoke—it was not stern—
He answered me tenderly,
"Ah, little one, search that heart of thine:
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee."*

ANON.

From Martha Martin, Elizabethtown, Pa.

They might not need me—
Yet they might.
I'll let my heart be
Just in sight.

A smile so small
As mine might be
Precisely their
Necessity.

EMILY DICKINSON

From Mrs. Clifford Smith, Proctor, Vt.

IT is better to have an opportunity than merely a job.

—James A. DeWeerd

From Mrs. Lora Broyles, Fairmount, Ind.

A PRAYER OF THANKSGIVING

*Not for the joys that I have known,
Not for the past that has been sweet,
Today I kneel, God, at your feet,
I kneel, though tired and alone,
To thank you for the mystery
Of hours to come; and that the fire
Of youth still burns . . . For the desire
To meet the years that are to be!*

*The path—it may be hard to go,
I may know poverty and pain;
I may be bowed by springtime rain,
Beneath the weight of winter snow.
I may find loss and sore distress,
Vague disappointment may be mine;
But still the far horizon's line
Will hold frail dreams for me to guess!*

*And—with a drifting, keen delight,
My eager searching eyes may see
The flame that lights an autumn tree . . .
I may be sure that stars, at night,
Will shine for me when all the way
Is hard to go. That there is mirth,
To veil the sorrows of the earth.
So, Father, not for yesterday,*

*Do I give thanks . . . although it made
My heart and soul know rapture's thrill,
For, God, tomorrow waits me still.
Ah, may I meet it unafraid!
The past is done—its tapestry
Is background for new scenes that shift;
Today I thank you for the gift
Of all the years that are to be!*

MARGARET SANGSTER

(from Margaret Sangster's Scrap Book)

WE in England have been a pleasure-loving people, dishonoring God's day, picknicking and bathing—now the seashore is barred. We have preferred motor travel to churchgoing—now there is a shortage of motor fuel. We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn us of invasion. We have left the churches half-empty when they should have been filled with worshipers—now they are in ruins. The money we would not give to the Lord's work—now is taken from us in taxes and higher prices. The food for which we forgot to give thanks—now is unobtainable. The service we refused to give God—now is conscripted for the country. Nights we would not spend in watching unto prayer—now are spent in anxious air-raid precautions.—*Spoken by a minister of Bournemouth, England, in 1942.*

From Elizabeth Kelly, Cincinnati, Ohio



GOD can use a dull tool; but a keen one would do better work.—Anon.

From Myrtle Matson, Ludington, Mich.

Take what God gives, O heart of mine,
And build your house of happiness.
Perchance, some have been given more;
But many have been given less.
The treasure lying at your feet,
Whose value you but faintly guess,
Another builder looking on
Would barter heaven to possess.

B. Y. WILLIAMS

From Mrs. Velma Snyder, Shelbyville, Ill.

A CORRECTION AND A CAUTION: Several keen-eyed readers have told us that "Milestones" on our September page was really "Let Me Grow Lovely," and the author Karle Wilson Baker, not Helen Strauss. Those sharing their favorites can help us to avoid the ire of a poet's faithful disciples by being as accurate as possible. Frankly, we just don't know the author of every poem; we must take the word of the contributor. Another memo: If your piece is used in shortened form, it is because we try to cram in as many inspiring "memories" as possible.

Do you have a favorite quotation or bit of verse? Wouldn't you like to share it?
Be sure to include source and author and your own name. Sorry, no items returned.



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CHRISTMAS WITHOUT JOHNNY, by Gladys Hasty Carroll. Dr. Poling says, "This novel breaks your heart, leaves you first with a sob, but at last with a shout. Not in a blue moon have I found more poignancy between two book covers. A misunderstood and sensitive child may become a tragedy of major proportions, and here was a misunderstanding that just about wrecked Christmas. That is, of course, the story, and Gladys Hasty Carroll rings all the Christmas bells in telling it. In her denouement the author points up a too-often forgotten, timeless truth which is particularly pertinent at Christmas-time. But in CHRISTMAS WITHOUT JOHNNY it is the story that matters. You will leave this book starry-eyed and with a song in your heart."

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GRATITUDE

*I thank You for these gifts, dear God,
Upon Thanksgiving Day—
For love and laughter and the faith
That makes me kneel to pray.*

*For life that lends me happiness,
And sleep that gives me rest,
These are the gifts that keep my heart
Serene within my breast.*

*Love, laughter, faith and life and sleep,
We own them, every one—
They carry us along the road
That leads from sun to sun.*

—Margaret Sangster

GABRIEL COURIER



INTERPRETS THE

• AT HOME •

DEFENSE: If there is any Scriptural admonition taken to heart in political circles, it is, "Make your calling and election sure." Secretary Louis Johnson was unpopular. Too many people were out for his hide. Had he stayed, too many voters would have let their disapproval be felt where it hurts most—at the ballot box. And so the country's second Defense Secretary left by the side door, two weeks after Mr. Truman assured reporters that Johnson was there to stay. (Poor Mr. Acheson has the same assurances!)

There was the usual polite exchange of letters, but Americans don't fool easily. Johnson went because Mr. Truman waved goodbye first. Doctors are kidded and told, "You bury your mistakes." A President fires his mistakes! No cabinet officer can go very far afield without the approval of the Chief who hires him. But when there's a head to be lopped, it's not the President's that goes rolling, be he Democrat or Republican. It's one or another of his assistants who feels the keen ax.

General Marshall moves in—a military man holding a job reserved by law for a civilian. Congress changed the law, said it's just for this once. The General's appointment received a round of applause from most of the nation; the Administration hoped we'd still be clapping hands, come November. We respect George Marshall—we know he's a realist. "If an enemy attacks at 4 o'clock, we're in for blood and tears, but we'll finally win"—that's how he would talk. He doesn't wave an empty holster.

PREVENTION: Navy Secretary Francis P. Matthews said that the U.S. ought to be willing to pay even the price of instituting a war, in order to compel international cooperation for peace. "Preventive war" isn't a new idea. Pennsylvania's former Governor, brash George Earle, sounded off about it way back, and Harold Stassen got pretty close to the brink himself.

Idea is that it's better for America to start the fight, drop a few A-bombs, instead of waiting around until Russia smashes New York, Washington, Detroit, or some other sitting-duck target. More and more people are rolling it on their tongues. Responsible military men, though, say that we're not strong enough to start a war and see it through, that we'd only guarantee Russian bombers would drop death on American soil and citizens. The implication seems to be that if we could get away with it, if it were to our advantage, *then it would be all right.*

It's not just a problem of preventive war. The *Washington Religious Review* has been gauging sentiment on Spain and says, "Most . . . Republicans feel that few individual Protestants would object seriously to a rapprochement with Spain, *if it is based primarily on grounds of military expediency.*" (Italics ours.)

We hope that somebody misunderstood the signals. Are we in God-blessed America setting expediency up on a pole and bowing down to worship it? We're terribly afraid that nobody did misunderstand, that too many of us think "if you gotta do it, you gotta do it." Did not Hitler—and Stalin—rise to power on the shoulders of expediency? Where were the people and where are they now, who first ask of a given proposition, "Is it *morally right?*"

HELPER: John J. McCormick was 28, an infantryman in Korea. Back home he had left two little girls, Joan, 3, and Rose Marie, 6. From the front lines he wrote a letter to them.

"I want you both to know that I'd be with you if I could, but there are a lot of bad men in the world, and if they were allowed to do what they wanted to do, little girls like you wouldn't be allowed to go to church on Sunday or be able to go to the school you wanted to.

"So I have to help fight these men and keep them from coming where you and Mummie live. It might take

a long while, and maybe Daddy will have to go and help God up in Heaven, and if I do, I always want you both to be good for Mummie."

And then, his letter written, Pfc. McCormick slogged on through the muddy rice fields and the filth and presently he had to "go and help God up in Heaven." As Dr. Norman Vincent Peale commented in his sermon the next Sunday, "As long as we have among our service men abroad and among our people at home, men and women with the moral, religious and spiritual stamina of Private John J. McCormick, nothing can defeat us!"

BALANCED: New York Democrats are making much of their "balanced" ticket. The bosses had three columns in front of them: Protestant, Catholic, Jewish. Then they put down names in each and had their slate. Ferdinand Pecora was in the first column. He's the nominee for mayor of New York City—and we predict he will be elected in spite of the inroads of Acting Mayor Vincent Impellitteri who refused to be pushed out of the race by the mayor-makers. Mr. Corsi, the Republican offering, has as much chance as a snowball in Death Valley.

In column two, the Dems wrote down Walter A. Lynch—their candidate for governor. Mr. Lynch will not be elected. Thomas E. Dewey decided at the last minute to try again for the governorship and if he misses it will be the most spectacular upset since 1948. In column three is Herbert Lehman, running against Joe Hanley for Senator. We predict that Mr. Lehman will get it.

We don't think that candidates ought to be selected because they are Jews or Episcopalians or Catholics—but because they are the best men to be had for the job. We're old-fashioned enough to think that any slate needs brains more than it needs balance.

COURIER'S CUES: Yugoslavia is to get CARE food and textile packages . . . San Francisco school pupils will have military-type "dog tags" . . . Farmers for the first time own more autos than horses: 5,800,000 against 5,310,000 . . . Francis Matthews is another on his way to the side door . . . Secretary Marshall will retire after a year . . . We're in for a war economy from now on . . . Look for another income tax rise in 1951 . . . War with China unlikely . . . Tighter controls after November; the honeymoon is over.

• ABROAD •

GUILT: One war is about over—our war with the Third Reich. The United States, Britain, and France agreed to



MILESTONE: For the first time the General Assembly of the United Nations opens with one minute of silent prayer, as delegates stand respectfully. Some observers wondered what Mr. Vishinsky and Mr. Malik did with their minute; to whom did they pray? Next goal of the Laymen's Movement, one of the chief promoters of this recognition of God in the U. N., is the fitting of a special room in the United Nations' building for prayer and meditation.

end their state of war with Germany, which still technically exists. Mr. Acheson, Mr. Bevin and Mr. Schuman had trouble coming to any other agreement. There's the matter of re-arming Germany. What about that? France and Britain shudder from habit at the thought. They know what has happened in the past when German militarists got their hands on guns. But now East Germany has a strong "police" force, armed not merely with nightsticks but with tanks, anti-aircraft guns, other odds and ends you don't find in a police station. The East German People's Police are trained by Russia, supplied by Russia. Russia may pull back to make it look good, as she did in Korea, then tell the German Soviet, "Go to it! Get in there and fight!" And the world will have a second "civil war," and West Germany will have nothing but bare hands to fight with.

The Big Three couldn't decide on a separate German army. But they have agreed to defend Germany against aggression with united force. If East German tanks roll, boys from Hackensack and Peoria are pledged to stop them. West Germany may build its own police force, mills will be allowed to turn out steel beyond the present limits, Germany is to have its own Ministry of Foreign Affairs.

We think it's the best that could be done. A strong German army looks like an easy way out, but it appeals to most people over here no more than to Belgians and Frenchmen. Even the man on the street in Rhine-

villages, who will have to do the dying as he always does, says, fervently, "Don't give us another General Staff!"

Those who still are for the army had better take a good look at an answer given by Col. General Heinz Guderian, former German Chief of Staff, to a question put by a U.S. News interviewer. Commenting on the attempt on Hitler's life, the General said that had it been successful, "Not he but his murderers would have been charged with the guilt of the lost war." Apparently General Guderian thinks that if Hitler had won, he would have been guilty of nothing!

JAPAN: It was heralded around the world when the land of the Rising Sun began its new life. Right in the constitution, Japan pulled its own claws, uprooted its dragon's teeth. War was outlawed! Now, even with a peace treaty in the offing—a treaty without Russia if Russia won't come in on it, and probably without China—war is again lifting its ugly head. What is Japan to do about it?

To the west is bloody Korea and Red China. To the north is crouching Russia. To the south are the turbulent Philippines and the Communist Huks. And Japan trembles in the midst of them all, even though we are committed to defend her. We have defended South Korea too, but at the cost of thousands of Korean homes and lives as well as our own.

There are plenty of folks who won't waste any pity on Japan. But we think there's something tragic about the pic-

ture. Japan thought she had entered into a brave new world, and renounced war. And now she finds that war is not so easy to renounce. What's it to do to Japan's millions who broke with the past and find that they must break again? Probably about what it has done to us here who heard for four years that Russia was our bosom friend and then had to unlearn it.

LARCENY: Things look brighter in Korea than they have since June 25. The U.N. forces are back in Seoul at this writing. And Seoul is only 30 miles south of the 38th Parallel. Our beleaguered fighters have broken out of their Pusan corner, raced north to join forces with the other half of the nutcracker. Where do they stop?

President Syngman Rhee says that the South Koreans will keep on going, whether they have company or not. He wants to make sure that the whole peninsula is theirs—for keeps. But what of Russia? And what of world opinion? Where does liberation end and aggression begin? Is the U.N. to go to a new line at or near the Manchurian border?

It wouldn't seem to make much sense to let an intact Red army sprint back across the border to safety, and call it quits. Anymore than you'd happily wave off a thief who wandered into your house, after the two of you had smashed the chandeliers and furniture in the process of expelling him, South Korea is wrecked, North Korea, except for some industrial centers and supply points, is comparatively untouched. We'd vote for the U.N. to keep its bayonets fixed long enough to convince the Northerners (or Russia) they'd better pay for the damage. And then see to it that they do. Aggression is larceny on a gigantic scale, and it ought to be punished as such.

FIRE! With the General Assembly in session at Flushing meadow, the United States had a few suggestions to make. One was that member nations earmark national fire-brigade armed forces for emergency call by the U.N.—have them ready to roll on the first alarm. We all made a great to-do about the United Nations Forces in Korea, and no getting around the fact that history will record it as the first police action of its kind. But only a few nations have contributed troops. Good wishes, yes! Men, no! About all that the U. S. has had from the U. N. is its blue-and-white flag and blessing, neither of which is to be despised. But suppose the North Koreans, or aggressors anywhere, rose up out of their foxholes and saw troop contingents of 40 or 50 nations bearing down on them! They'd say, "The whole world is against us!" And that's exactly what aggressors have got to be made to understand.

The U. S. wants a ready-and-waiting police force. And wants it available for call by either the Security Council (where Russia has a veto and has used it 45 times), or the General Assembly (where Russia does not have a veto). And we want procedures changed so that the Assembly can meet on immediate notice, instead of 15 days. Further, the U. S. asks that small peace patrols be set up, ready to investigate trouble spots anywhere in the world, see who hit first.

Yes, we have learned a lot from Korea!

• CHURCH NEWS •

MAELSTROM: The Roman Catholic parochial school is a "living symbol of faith and love in the midst of today's dangerous educational maelstrom." The person who said it is not a priest, not a Catholic educator, but the Attorney General of the United States, Mr. J. Howard McGrath, Catholic layman. Mr. McGrath said further as he dedicated a parochial school in Wilmington, Delaware, that Catholic education "places love of God above knowledge," and carries out a tradition of complete and wholesome living. And from an official of a Government committed to the public school system!

We can only assume that Mr. McGrath regards public schools as the "dangerous educational maelstrom." We don't know what else he would be talking about. The National Catholic Welfare Conference reports an enrollment of 3,346,300 students in 11,000 Catholic schools. The Federal Security Agency claims 3,522,000 in private and parochial schools both. But either figure represents only about 10 percent of the total registration of pupils in all types of schools.

We think Mr. McGrath owes a prompt apology to the 90 percent!

NO HEADLINES: While the Attorney General has our dander up, we're in the mood to reach for the findings of a report published in the *Episcopal Living Church*. During the past ten years, 26,242 adult Roman Catholics have been received into the Protestant Episcopal Church of the U. S. If the figures are wrong, they are wrong by being too low. They don't include Roman Catholic children or adults taken into the Church by confirmation. These would more than double the number.

The survey showed that Catholics are coming in this direction at a greater pace than ever. If the 1949 rate is held for 10 years (and chances are it will continue to go up; it has increased 100 percent between 1943 and 1949), the total number of receptions from the Roman Church will be over 40,000 in the next decade—in just Episcopal congregations. (Continued on next page)

NOVEMBER 1950

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How about other denominations going out and making similar surveys?

SECURITY: Starting January 1, some 100,000 lay workers employed by religious and non-profit institutions will be eligible for social security. Ordained ministers are not covered; they've still got to scramble for their own security, or trust God instead of the government. But the sexton and organist, the choir director, paid singers and others are eligible. The church must first indicate its willingness to participate. Then two-thirds of the eligible employees must be for it. The nearest office of the Federal Security Administration will supply blanks and information. Your local postmaster knows the address.

CONTROLS: We don't know in what snug corner a man's soul resides or what it looks like, but it must lie close to his pocketbook. Each has much to do with the other. Times that try men's souls are often the very same times that threaten their wallets.

That's why we think the Federal Council exhibited an unusual amount of courage and an uncommonly large quantity of faith when it spoke out to Christians to accept controls, higher taxes, in order to restrain greedy inflation. It will take the same uncommon faith and courage for Christians to listen. We all want higher wages—but lower prices. It just can't be done. When goods are in short supply and money is plentiful, then prices go higher. It's not economic theory, but the facts of life.

Refusing to hoard or profiteer (either price-wise or wage-wise), refusing to pass the buck (and the billion bucks) on to unborn generations, are nothing more than good Americanism and good religion. We're all in this together, the Federal Council warns. And Christians, of all people, will not "hold back from sharing the common lot"—even if it costs them money!

FORERUNNER: There wouldn't be a U. N. today if there had never been Christian missions. Dr. Forrest L. Knapp, general secretary of the World Council on Christian Education, had a few things to say about that at the Conference on Science, Philosophy and Religion, a high-brow affair held annually in New York. The missionaries went out first and made friends. They discovered that people were pretty much alike under the skin. Back home, we packed missionary boxes and filled coin banks and prayed for darkest Africa and the islands of the Pacific and China and India and ourselves. Gradually, as the Christian missionary enterprise grew, leaders from various lands came together, talked over their faith and their problems, got even better acquainted.

And so the way was paved, the foundation laid. And now we're not surprised when we read the wise remarks of visiting U. N. delegates, or hear them on the radio, and find that they're just as smart as we are, just as humble, just as unhappy.

No, we don't need to apologize for Christian missions! The quaking gentleman in the cannibal's pot may be funny to some cartoonists and chucklers, but he's the great-hearted, unselfish pioneer who was talking about one world long before Wendell Willkie.

IN BRIEF: United Board for Christian Colleges in China, 150 Fifth Avenue, New York 11, offers free devotional booklet describing their continued witness in a Communist country. . . . 1000 Jehovah's Witnesses have been arrested in East Germany charged with, of all things, espionage for the imperialist powers, meaning us. . . . 14 Baptist evangelists are in Quebec jails; Quebec, Colombia, Spain are the steel lining of Catholicism's kid gloves. . . . New Jersey Supreme Court has been asked to throw out school Bible reading. . . . National Council of the Churches of Christ in the U. S. A. to be born November 28. . . . Active church members found to live about 25 years longer than non-church men and women. . . . Insult a live preacher or a dead saint in Athens, Greece, and you find yourself in jail. . . . German Catholics are asking for a German representative to the Vatican. . . . Billy Graham goes on ABC each Sunday, starting Nov. 5. . . . More than 1000 empty Evangelical pulpits in German Soviet zone. . . . 77-year-old Old Orchard Beach Campmeeting grounds have been turned over to Salvation Army. . . . Dr. William Barrow Pugh, Presbyterian, U.S.A., official, killed in auto crash.

• TEMPERANCE •

CROWDED: The WCTU clans were converging on Denver when Mrs. D. Leigh Colvin told her board and execu-

tive committee that alcoholics make up nearly one-fifth of all patients committed to hospitals for mental disease and to the psychiatric wards of general hospitals. More than 54,000 of them a year go into the dim land of the mentally afflicted, Mrs. Colvin told her ladies. For the first time in history the number of alcoholic insane commitments has passed the number of those committed for dementia praecox. They ought to change their signs to read "Man of Extinction!"

Mrs. Colvin believes that alcoholism (that's the chronic, helpless stage of drinking) is zooming because of advertising that plays up drinking as the smart thing to do; because of uncurbed drinking in military services in the last war (and now, after a little fuss, they've got their beer back in Korea); neighborhood bars (and we'd add road houses and suggest you read "They Get Away With Murder" in this issue); sale of alcoholic beverages in grocery and drugstore; and brewers' claims that beer is non-intoxicating.

The estimable WCTU head is worried about the increase of drinking and drunkenness among teen-agers. So are we! We've got two little girls!

TELEVISION: A New York columnist who is not backward in his endorsement of the liquor industry nor in his pooh-pooing and viewing-with-alarm of all efforts to encroach upon the sacred precincts of the booze barons, unwittingly gives us something to think about. "If you've been enjoying sports on your TV screen this summer, you can thank makers of two products mostly: Beer and motor cars." He goes on to point out rather proudly that 49 brewers across the nation sponsor sports events on 59 television outlets. Only 28 automobile manufacturers and their dealers use the medium, and over only 34 stations. Sports shows do not come cheap. The World Series cost \$800,000 for television rights.

Television and its beer propaganda are closer to you than you think. Already 3 out of every 5 U. S. families are within reach of a television station, and according to a statement by an executive of NBC, 70 percent of those 3 families are being influenced by television in their buying habits.

ROOST: Claims that repeal would get rid of free-lance moonshining are coming home to roost. During the year ended June 30, Federal revenue agents seized 10,929 unlawful stills. And that is a 25 percent gain over the year before. What do you suppose the anti-prohibitionists would say to that? Probably tell us what we used to say so often before 1932—"Tighten up the law, more enforcement, more officers!" It would sound funny, from them.

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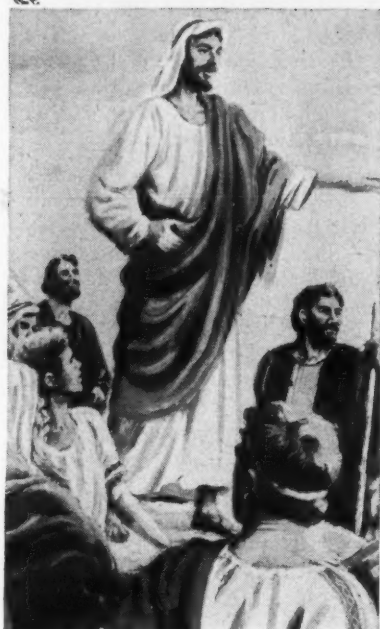
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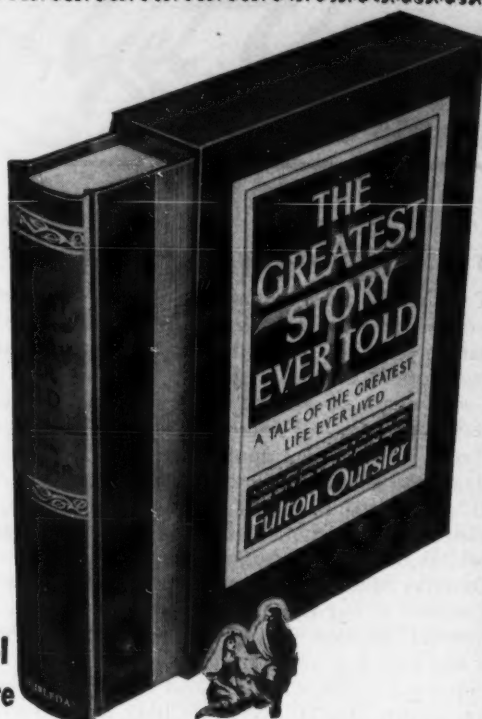
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Editorially Speaking...

● THE HAND OF MACARTHUR

AT DINNER recently my friend said, "MacArthur's enemies are after him again, his detractors are busy. What do you think of his trip to Formosa and his endorsement of Chiang Kai-shek?"

I was eager to answer the question. I think that MacArthur's trip to Formosa was both timely and significant. There is no double-talk in this man MacArthur, and when he saluted Chiang Kai-shek as our "old comrade-in-arms" and greeted him as a loyal friend, he spoke from the heart, but with the facts of World War II history supporting him.

Douglas MacArthur is a soldier, many of us think *the soldier* of our time and perhaps of all time. He is completely imbued with the soldier's sense of conduct. For the past five years disagreeing with much of his government's policy in Asia and never believing that Communism should overrun China, he nevertheless remained a good soldier. Now with a policy that vindicates his own judgment, he moves with characteristic skill and moral authority to carry it out.

President Truman has entrusted this man with the defense of Formosa. The visit to the Generalissimo has inspired new faith and purpose among democratic leaders throughout Asia. Another has said that here is "a man who by a handshake can do the work of a division or an air group."

It was to be expected that Communists and fellow travelers would denounce General MacArthur. It is to be regretted that there are others who join that chorus. Now again the ancient falsehoods are revived. Even the physical courage of MacArthur is questioned—this man who wears every decoration for valor his country awards. But the smashing answer to all attacks are these words of the General himself: "*This visit has been maliciously misrepresented to the public by those who invariably in the past have propagandized a policy of appeasement and defeatism in the Pacific.*"

● THE PREACHER AND INDUSTRY

IN a letter received some time ago from a distinguished industrialist who is an honored Christian layman, appears the following paragraph: "Frankly it is my impression that industry, generally speaking, has done a poor job in developing satisfactory communication with the clergy. Perhaps it is more accurate to say that industry has practically neglected this duty. At any rate there is surely a dire need for a better understanding between the two."

Reverse the order and make the paragraph read: "The clergy, generally speaking, has done a poor job of developing satisfactory communication with industry," and you have an equally significant and, I believe, equally true statement. In each instance the paragraph,

though properly modest and forthright, is, I think, perhaps an overstatement that points up the "dire need for a better understanding."

Too often we churchmen have accepted the financial support of men whom personally we respect and admire but whom as a class we criticize without knowledge. We owe it to ourselves to become acquainted with their industrial activities and economic standards, and I venture the suggestion that industrialists owe it to themselves to make an open door for us to industry. Generally the preacher has at least a background of practical experience with hard work, a fair measure of fundamental intelligence, and a spirit that responds to a friendly invitation.

● LOST FACE

THE Secretary of State was unfortunate in his reply to the reporter who, in a Department press conference, asked if the United States had not "lost face" as a result of recent events in China. Mr. Acheson said with some heat that he was not concerned with the "foolish Oriental concept" of "losing face" and suggested that this was one characteristic of the Far East of which he was not guilty. Perhaps nothing that Mr. Acheson could have said would state more clearly his unfamiliarity with the Orient. Losing face there is something more than a "foolish concept." It has to do with integrity, with making good, with caring for your dependents, and other equally important matters—and, of course, with some that are for us at least, more superficial and unimportant.

We had lost face in China because China and the Far East had all but lost faith in us. Our stock in the Orient had dropped to a new low since those morally heroic days which followed the Boxer uprising. Then we turned any possible gain that might have come to us into profit for China herself. With our indemnity money we financed Chinese students who came to America, studied in our institutions of higher learning, and as graduates of our colleges and universities went home to become what so many of them are today—leaders in every field of public life.

When President Truman moved to defend South Korea and the United Nations supported that action, we regained the moral initiative in the Far East. Whatever our temporary reverses, that achievement is monumental. We have re-won "face" in Asia, but of even greater significance, we have re-won *self-respect*!

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

They Get Away with **MURDER!**

By KENNETH L. WILSON

ILLUSTRATOR: GEORGE WILSON

TWENTY-THREE-YEAR-OLD Bill was slowing for the curve when a car hurtled out of the turn, weaving crazily. Bill edged his Dad's new Studebaker far to the right. "Drunk!" his bride of five months observed indignantly.

Bill's eyes suddenly narrowed. He spun the wheel and sent the Studebaker crunching onto the shoulder of the road. Edna screamed as the oncoming car rocketed directly toward them; and then the scream was cut short, her face cleaved in two. She was dead when they pried the instrument panel from her crushed body.

Bill's mother, in the back seat, heard the scream; then ripping metal and exploding glass outraced her sensory nerves. Her first awareness was of bone ends grating in her two legs. Her head was a torrent of pain. She tried to reach upward but her dangling right arm would not obey the impulse. Minutes

later an ambulance whined to a halt; a doctor sprinted over, looked, and clenched his teeth. The woman's scalp had been torn away; it hung down inside her coat, a bloody pendant, attached to her skull by a few inches of skin. When they were easing her into the ambulance, the uninjured drunken driver lurched up, grabbed a stretcher handle to steady himself, and jolted her almost into the road. A spectator had to knock the man down and sit on him in the ditch, until the ambulance was loaded.

Forty hours later at the hospital, Bill died, drowned by the blood that had crept higher and higher in his broken lungs. His mother lived, and after 107 days in the hospital went home. In a year she was walking without crutches.

And what of the man who was responsible for all this? It was an open and shut case. Depositions were on hand from 33 persons who had seen





Lines of a Layman

INTERCESSORY PRAYER

By J. C. Penney

IN this piece I would speak of intercessory prayer. Prayer for others, we are told, is more effective than prayer for ourselves. Perhaps this is because there is less of self in our prayer for others. There is no more sacred trust than intercessory prayer. There is no place where subtle powers are more likely to assert themselves. It is easy to pray for what we want; it is far more difficult to pray to know and to do God's will.

The Laymen's Movement for a Christian World, of which I am a director, issued a Laymen's Call to World Prayer in the fall of 1946 in support of the United Nations. They have distributed 800,000 prayer cards and have had over 25,000 of these signed and returned. These people have volunteered to pray daily that a new spirit, one of good will and cooperation, may be awakened among our world leaders, and that they may be led to do God's will. In addition to urging all to pray, the Laymen's Movement has sent men and women into the daily regular sessions of the General Assembly for the purpose of helping them understand the problems which separate nations, and in order that they may pray silently for those who deliberate. You are cordially invited to join this effort and add your prayers to the prayers of thousands of others who pray daily for a peaceful world society with justice for all.

I have written now ten brief personal messages on prayer. I would close the series with a prayer that has been a blessing to many. Fifty thousand copies have been distributed. A group of laymen in Atlanta placed it on their shaving mirrors and repeated it every morning as they shaved. A New England farmer printed it on his personal card. The Reformed Church sent a copy to each of its laymen. May I recommend the prayer to you? It reads:

"I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity, self-seeking; cultivating cheerfulness, magnanimity, charity, and the love of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.

"In particular, I will try to be faithful in those habits of prayer, work, study, physical exercise, eating and sleeping which I believe the Holy Spirit has shown me to be right. Amen."

him far under the influence during the day of the accident, at the scene of the accident, and afterward. Yet legal sleight-of-hand delayed the trial for a year, during which the killer was under no more restraint than a \$2000 bail bond. The final slap-on-the-wrist penalty was a fine of \$250 and a one year's revocation of his driver's license. And *one night* in jail—the night of the accident.

Six young people comprising a "gospel team" were returning to a denominational college after having held a service in a Buffalo, N. Y. church. Their Willys sedan bobbed its way through East Aurora, that February night in 1940, and then moved out into open country. As they approached a curve, two sets of headlights funneled out of the darkness. Too late a truck attempted to crowd back into line after having passed a car. The steel-reinforced cor-

ner of its overhanging body caught the center post of the Willys and sheared out the rear door and side panel. Helen, still in her teens, was sitting in that corner of the seat, asleep. The quick grab of brakes threw her forward against razor-edged jagged metal, knocked out two of her teeth and slashed deep into her face; she will carry the scars to her death. The other five young people escaped serious injury.

The driver of the truck reeked of alcohol. "Coupla beers," he told a state trooper. His insurance company paid out \$10,000, but the driver himself went free. The misguided students had concluded there was no point in having him arrested; his being behind bars wouldn't bring back Helen's lovely face. And how would they have made the charge of "driving while under the influence" stick? Who was to prove how

many beers he had downed and how much they had affected his driving?

Louisville's *Courier-Journal* for July 12, 1950, told the story of a drunk driver who was arrested on the identical charge for the *third time*. On his third offense he came away with a fine of \$150 and a two-day jail sentence!

The trouble is that these are not isolated cases. They are happening all the time. But we haven't done much about it until recently. Prohibitionists tended to take the attitude, "Well, what else can you expect, when you legalize liquor?" And some members of the cocktail clique apologized, "He was drunk, and didn't know what he was doing." They're both right, in their own way, but the killing goes on. It's no longer a debating circle topic. It can't be shrugged off by anyone. The facts are in and blood is flowing on the highways you travel. The next victim could be you, whether you're a tippler or teetotaler. Here is a problem to be tackled not only by anyone interested in temperance but by anyone interested in living.

DRUNKEN driving—and more to the point, drinking driving—is assuming epidemic proportions. In November of last year, Dr. William A. Holla, health commissioner of Westchester County, New York, reported that in the preceding 8 months, 7 out of 10 traffic deaths in his jurisdiction were caused by driving while under the influence of alcohol. Nation-wide returns put the figure at 1 out of 4. But the returns aren't complete. When a driver slams into an accident, he's not in the habit of staggering to the nearest policeman and saying, "I was drunk, officer!" And unless he's so far gone that it's obvious even to a blind man, police aren't going to call a drunk a drunk. They've had too much experience with that kind of rashness, and even a conscientious cop can take just so much batting down. So the charge becomes "reckless driving." If the arrested motorist turns out to be a big shot, the policeman still has a chance of making reckless driving stick. He can prove *that*. Clever defense attorneys can make his d. d. accusation look very sick indeed, and have been known to rattle even a physician who valued his local reputation lightly enough to testify on the cop's behalf.

Officials of safety organizations take the one out of four *recognized* fatalities due to drunken driving. They make allowance for police reluctance, and for the findings of such local surveys as that of Westchester. Averaging it up, piecing it all together, they say that, realistically, *one out of three* traffic deaths must be laid on alcohol's doorstep.

In 1949, more than 31,000 men,
(Continued on page 102)

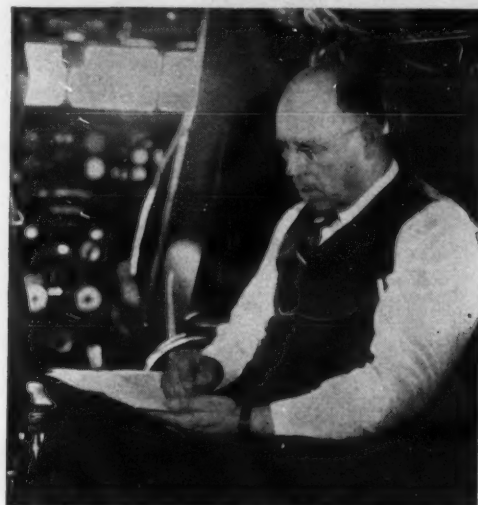


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Partnership Extraordinary

When Bob LeTourneau made God Chairman of the Board, a business miracle happened . . .

By IRVING WALLACE



Bob LeTourneau works on an address to a church group while in flight in his private plane.

WITH a Bible in one hand and a welding torch in the other, lanky Bob LeTourneau, a self-taught auto mechanic, pioneered a business which is now literally digging itself around the world. Wherever you see airports, highways, dams or canals under construction, or even a mountain being moved, it is better than a fifty-fifty bet that you will find machines on the job bearing the LeTourneau name. Over one-half of the world's earth-moving equipment is made in LeTourneau's five plants, four in the United States and one in Australia.

It's a colorful story. Robert Gilmour LeTourneau, who is now recognized as one of the world's greatest mechanical geniuses, was forty years old before his work won any special attention. The fact is he could not make enough money to pay rent until he took a partner into his firm. The partner was God and He now owns a majority of all outstanding stock. This partnership is the most unique arrangement in the annals of American business.

Let us meet this one-tool garage mechanic who is now one of America's leading industrialists and manufacturers, a designer of heavy machinery

with dozens of patents to his credit. LeTourneau was born sixty-one years ago on a farm near Richford, Vermont, of a religious family. Two sisters, two aunts and three uncles were missionaries.

The LeTourneau family moved westward to Portland, Oregon. At 14 Bob quit school to work in a local foundry. This lasted four years. He drifted down to California, where he worked at a variety of jobs—everything from cutting redwood trees to greasing automobiles. He saved enough money to buy a half interest in a Stockton automobile repair shop, which failed. While working as an auto mechanic Bob became a welding fanatic. The art of oxyacetylene welding captured his imagination, and he'd use the torch on every repair job. Instead of screwing back the numerous bolts on a crankcase, he would weld the pan to the block. People even accused him of welding the buttons on his pants.

ONE day while watching a crew leveling a piece of land by pulling a scraper with a tractor, the smell of freshly turned earth inoculated the young adventurous man with the dirt-

moving fever. Immediately tractors and large scrapers stampeded his imagination. LeTourneau set out to build an old tractor and a scraper into a single unit, the first of its kind.

He used his welding knowledge. Until then, all scrapers were held together by heavy bolts and rivets. By using the welding torch, he eliminated weight. His machine proved stronger, speedier and easier to handle. Contractors became interested.

A vacant lot next to the LeTourneau home in Stockton was used for the factory. Bob and his wife, Evelyn, did most of the work. He spent so much time experimenting he became physically, mentally and financially exhausted. One night the depressed man dropped into a revival meeting. He was so inspired by the meeting that he returned home that evening and worked with renewed vigor over his drafting board. Within an hour he completed a design for a power control unit that developed into the nerve center of the present-day earth-moving machines.

LeTourneau and his wife had a desperate time securing the material nec-

(Continued on page 44)

City SLICKER

Sam Sheldon said you couldn't mix farming with writing, but love—and the girl—found a way!

By JAY CARROLL



Storming the living room, he waved the green slip triumphantly. "This'll prove that when you do it right, the money rolls in!"

ED LANNING stretched his long legs in front of him. The first breath of fall was in the air. There was, he considered, a certain melody in the cicada chorus which filled the night. If Ed had been a musician, he might have tried to capture the tune.

"Your father is a hard man," he said.

He could see her lips curve upward in the dimness from the living room light. Only the patch of lighter shadow on the porch reminded them that the light was burning. Jean always seemed out of character as a farmer's daughter. Her hands were soft and dainty, her body firm. One wouldn't know she had milked three cows at six this morning, got breakfast, fed the chickens, done the washing, churned, served dinner, ironed, baked . . . Ed sighed thoughtfully. Let her do it long enough and it was bound to show.

Jean said, "I'm just as hard as Dad, Ed. He expects me to look after the house and do my shares of the chores. It's not too much to ask—"

"Why bother to send you to college if he was going to ask you to be a kitchen drudge?" he grumbled. "Understand, I don't object to keeping house. I keep hoping one of these days you'll—keep house for me. I only say he's got money to buy things to make the work easier, an electric milker, electric churn . . . I can think of a thousand things—"

"You want life too easy, Ed." Again her lips curved softly. "That's why he's got money. He can figure to the last penny whether mechanical equipment or hand labor is cheaper. You've got to do it that way, Ed, to be a successful farmer."

Ed didn't answer. They had gone over the same ground too many times.

CHRISTIAN HERALD



He had even argued with Sam Sheldon—to his own disadvantage. Sam had put it bluntly:

"You tell me Jean's overworked. But if you married her tomorrow, could you do any better? You take a job with me," the old man continued, "Stay with it at least a year. Prove that you *could* make a living from the land if you had to and I'll consider the match."

By Sam Sheldon's standards it was a fair offer. A hard man, he was also fair. Once a bargain was struck, Sam had a reputation for living up to every word of it. The trouble lay in his very hardness. He did not say, "Take a job with me and stick to it for a year and I'll give my consent." He only promised to think it over.

It didn't matter that Ed Lanning and Jean Sheldon had gone to the university together. It didn't matter that Ed had taken the little money his father had left him and bought a place to be close to Jean.

Sam Sheldon distrusted the written word as a means of making a living. Ed had said with heat, "I refuse to make a day laborer out of myself to prove something that should be evident. I make a living from writing. I made a hundred and sixty dollars last month—"

"How much you make the month before?" the old man interrupted.

The month before had been a bad month. Intake zero. Sheldon knew it.

"Farmers have bad times, too," Ed protested.

"Bad times or good, they eat. Well, you have my offer. If you really love Jean, you'll take me up."

Ed had let the weeks go by without accepting the offer. He'd kept hoping to hit the jackpot. Combining a con-

siderable knowledge of botany and a second-hand acquaintance with country living, he'd turned out manuscripts by the yard. And failed miserably. Good writing isn't usually produced under pressure.

THE silence on the Sheldon porch was strained.

Sam Sheldon joined them. He let his big frame sink into the rocker with such force that the wicker siding creaked and groaned.

"Hot in the house," he commented. "Nice breeze out here." The faint roll of the wooden rockers over the floor filled in the silence. Then: "I've got to hire me a man, Ed. I've been sort of holding off, hoping. . ."

Ed was suddenly tired of being stubborn. He said, "I'll sign a year's contract, Sam. I'll start tomorrow."

At first his flabby muscles reacted violently. His hands blistered through the work gloves. When he tumbled into bed at night, he was asleep before his head hit the pillow. He did not complain, even though it was evident from the first that Sheldon was loading him with the heaviest and most unpleasant jobs. Ed earned his pay.

By the time the crops were in, he had also earned Sam Sheldon's grudging admiration. They were digging post holes in the south pasture when Sam came out with it:

"I'll tell you the truth, Ed, I didn't think you'd last. I had a funny idea you were soft. Had the impression you talked big but couldn't produce. I was wrong. I'm sorry."

Ed eyed him narrowly. "A man can do anything he wants to—if he wants

to do it bad enough. I had in mind to give you honest work." He smiled. "I managed to forget the broken blisters and the screaming muscles in my back when I first started. I've toughened considerable since then." To keep Sheldon from pointing out the lesson, he added, "I figured it'd work out that way—if I gave myself time."

The older man looked across the frost-crusted pasture. "I keep hoping you'll see farming as a way of life better'n any other. I keep hoping you might forget this writing idea—except as a hobby—"

Ed bridled. "You trying to say if I decided to farm for a living and promised to give up writing, you'd approve my marrying Jean with no more strings? If you are, you're on the wrong path—"

"I'm sticking to my agreement," Sam said quietly. "At the end of a year I'll give the match consideration. Jean's all I've got, Ed. Her happiness is a big item for me to worry about. Young folks have a way of steering up blind alleys."

Ed whaled the tongs deep into the ground. He'd been a fool to accept the proposition. He shouldn't have budged from his original stand. All he'd accomplished was to give Sam the idea that Ed Lanning could be worked like so much putty into whatever shape Sheldon wanted the mold.

DURING the winter months the work slackened. After supper at night Ed went home early and found that he wasn't ready for bed. One night he sat down at his desk and poured out a story that came from his heart. A check came back so promptly that it took his breath away.

Storming the Sheldon living room, waving the green slip triumphantly, he

ILLUSTRATED BY MITCHELL HOOKS



Kenneth Wells is rightfully proud of the credo of *Freedoms Foundation, Inc.*



Operation Freedom

By HARRY G. SANDSTROM

SOMETIMES it is a trifling incident, some unimportant little happening that sparks a flame in a man's heart and he knows, at long last, what he was born to do. In the light of the flame his heart discovers in what way, with his particular talents, he can best serve his fellow man and his God.

It happened this way to Kenneth D. Wells, executive vice president of *Freedoms Foundation, Inc.* The trifling incident was his son asking for help with his school homework.

Born in Akron, Ohio, Kenneth Wells attended the university there, went on to the California Institute of Technology and graduated from Northwestern University with a B.S.C. degree. He worked as a grocery clerk, rubber worker, laborer in a brickyard, a reporter for *Bradstreet & Co.*, started his own business as *Wells & Co.* and eventually settled down, more or less, in an executive position with *Union Oil Company of California*.

All these years he was growing in knowledge and understanding of American enterprise, American folks and the American Way of Life. Drifting from job to job, his frequent self-examinations told him he was contributing very little to his country and its people and he was unhappy about this. He was extremely conscious of his blessed good fortune to be living in this land of freedom under God. He felt a tremendous debt to the founding fathers of America, but he did not know how he could repay it . . . until his son asked for help with his homework.

It was a Friday evening in August, 1945. After a hard week in the oil fields, Kenneth Wells arrived at his cozy home, tired and worn. There were gray lines of fatigue in his square-jawed, good-looking face. He looked forward to an evening of relaxation and a weekend of the same.

But almost as soon as he had kicked off his (Continued on page 60)

said, "This'll prove that when you do it right, the money rolls in. Take a look at the size—"

Sam got up and looked over Ed's shoulder. "That's a nice piece of change to pick up in your spare time," he observed. "A man that farmed for a living and wrote on the side could make enough to buy a lot of gadgets for his place." His eyes gleamed shrewdly. "Looks like you're on the right track at last, Ed."

"Look here," exploded Ed. "This

isn't a hobby. I plan to do it full time—"

The older man held up his hand. "You're all het up over one check. Think it over a while."

Ed whirled to face Jean. "What do you think?"

"I think," she said steadily, "that you'd make a go at whatever you tried. Dad's looking at it from the security angle. With you it's an ambition yet to be fulfilled. But haven't you proved to yourself that you can do both?"

"You're both against me," Ed mut-

tered. "I don't know what to think."

There was time in the months following to realize that Sam Sheldon would never change. Ed wrote several more yarns. They were snapped up with the same celerity as the first and at ever increasing rates. It was more success than he had dreamed of. And still Sam was unimpressed.

Then, with the coming of spring, Ed's spare time was cut to zero. After three weeks of it he made up his mind. He'd give Jean up, break his contract with Sam Sheldon, and take up the writing full time. He waited until the crops were in the ground.

Then: "I'm not getting anywhere, Sam. I made a bargain with you, hoping I could make you see things my way. Now, all the progress I made this winter is going by the board. I want to quit. I figure it's up to me to stay until you've found a man. After that—"

Sam rubbed the gray stubble on his chin. "Reckon I've been taking a little advantage of you," he said at last. "The truth is, I couldn't find another man as good as you, Ed. Just because my daughter is involved in the deal, I didn't mean to sign you to a contract where I get all the advantage—"

"I don't think Jean's involved any longer," Ed interrupted. "You're not going to change your mind about me. That's pretty plain. So it's a question of getting back to my typewriter—"

"But you did make a bargain."

Ed felt the redness flush his face. "You're saying you won't release—"

"That's about it. I want to be fair, though. I'll modify the agreement so that you don't lose out financially."

"You figure you can raise the hired man's pay and—"

"Not that either, Ed. I never did figure I was your—employer. Always figured we were closer to being partners. What I say is, we'll take your land over and put it out to corn. It's not too late to plant. Whatever you get out of the corn is yours. You keep working for me—and I'll work for you."

"And I can forget about marrying Jean."

The old man scratched his head. "Ever find a four-leaf clover, Ed?"

"Sure. Why?"

"I'll give you a chance to find a different kind of four-leaf clover. If any of this corn you grow happens to have an odd number of rows of kernels, I'll set the wedding date for Jean within a month of the time you bring it to me. Of course," he went on hurriedly, "you'll have to look hard for it."

Ed studied the old man thoughtfully. Could it be that Sam Sheldon was actually giving in—agreeing that if Ed would farm his land this one season he

(Continued on page 63)

Prayer Can Change Your Life

TEXT: "The effectual fervent prayer of a righteous man availeth much." JAMES 5:16

By FRANK F. WARREN

IT IS EASIER to talk about prayer than it is to pray. The deepest and greatest experiences defy description. So with prayer, for after all, it is a demonstration, an experience. It is relatively easy to discuss prayer, but unless we have experienced the power of prayer, it is but a powerless expression of some hidden desire. Until we as Christians become aware of the unlimited power which God has entrusted to us, we shall not be able to do much in the saving of our age, of our world.

Alexis Carrel, one of the foremost scientists of our day, made an amazing statement: "The most powerful form of energy one can generate is prayer. Prayer, like radium, is a luminous and self-generating form of energy." One might hope that an informed minister might make such a statement, but here is a scientist, who knows full well that this is an age characterized by power, stating without equivocation that power unlimited is in the realm of the spiritual and is synonymous with prayer.

Our age is one of power. For decades we have turned our laboratories over to the study of power, and with the secret of it now in the hands of men, it is problematical as to how long our world will last. We have seen in our day the leveling of cities, the suffering of the innocent as well as the guilty. Yet we are told the greatest power of all is the power of prayer.

Prayer is instinctive with man. Never does he come nearer to God than when he prays, and never is he so godlike as when he lifts his heart in prayer. All that we do in life may be cataloged into three compartments of living. We work with our hands, with our feet, with our physical life. We think, we make our decisions with our minds. But man also prays, for he is spirit, and through the exercise of this prerogative finite man becomes the channel, through which God's power is released to the world.

How we work physically that we may not die, and how we try to clarify our thinking, but how little we pray! With his intellect and with his hands, man has come into possession of such power as our fathers never dreamed of and yet everywhere the humblest Christian has at his fingertips the lever which controls the greatest of all power, that of the spiritual. "The effectual fervent prayer of a righteous man availeth much."

The power of prayer is demonstrated by its irresistible reaches. And first of all, *prayer reaches up*. Up to God. Prayer is communion with God; it is the soul in fellowship with its Maker. Prayer is adoration. It is more than petition, more than mere asking—it is communion. It is the soul coming home to its natural habitat—God. Prayer is the exercise of the spirit of man as it comes into contact with the life of the Spirit. No man truly prays who thinks in terms

of what he wants to receive. Prayer is that high moment in life when the soul within makes contact with the infinite soul of the Creator God. Have you prayed today? As you were walking under the blue of the skies or a canopy of stars, did you suddenly realize God and did the heart within cry out in praise to its Maker? Well, that is prayer. And that, too, is power.

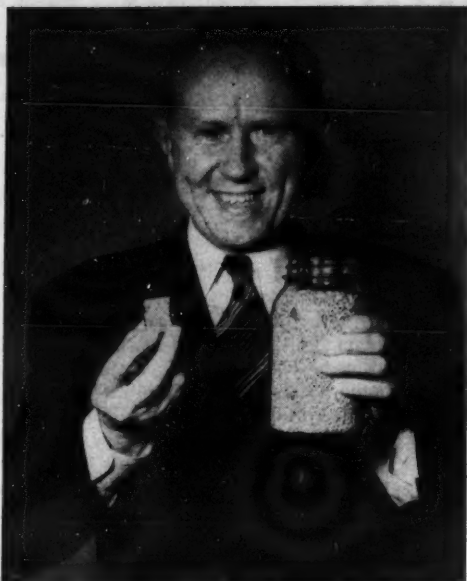
Prayer reaches up and the answering hand of God waits for the lifted hand of man, and remember, the heart that answers transcends the heart that cries. Then in that high moment you begin to understand that the most important thing about prayer is not what you pour out on the heart of God but what, in the golden silence of that spiritual relationship, God says to you. If prayer can bring the soul of man up into the very presence of God, say not that prayer is powerless. There will be times—when the prayer of your heart has ushered you into the very presence of God—that you will forget all else and you will revel in His infinite goodness; the world for a brief moment will seem very unreal, but God will be real, and Heaven and goodness and mercy will be far more vital than the passing values of this transient world.

Prayer reaches in. The soul that finds God through prayer inevitably finds itself. Man never actually knows himself until He has found God.

To those who seldom pray, Christianity is not an experience, a life—it is but a profession. But when man begins to pray, he sees himself as God sees him, for prayer becomes the mirror of the soul. Tell me what you pray for, and I can tell you the kind of a man you are. Do you pray for wealth, for ease, for health, for your family's welfare only? If you would know yourself as you actually are, come often into the presence of God. Stay there until you see as over against yourself, your sin, and your (Continued on page 112)



THE AUTHOR is president of Whitworth College, Spokane, Washington. Educated at Seattle Pacific College and Drew University, Madison, N. Y., he spent seven years as missionary to Japan. Upon his return he served as dean of the department of religion at Seattle Pacific, and in 1940 assumed presidency of Whitworth. An ordained Presbyterian minister, he is a dynamic leader in the field of religious education. A feature of his college program is the radio broadcast, *The Whitworth Chapel Hour*. He was a featured speaker at the 11th World Christian Endeavor Convention held this summer in London.



Perry Hayden AND HIS DYNAMIC KERNELS

Ten years ago he planted a cubic inch of wheat and promised the yield from year to year to the Lord . . . now this pointed lesson in tithing is world famous

By DALE HAMILTON

THIS is the portentous year when a floodtide of wheat was to spring up in your front yard, out of your window boxes, in fields, parking lots, playgrounds, over every vacant inch of America—if Perry Hayden hadn't called a halt!

By 1953 the multiplying wheat would have covered the earth's total land surface, and the year after that Malachi 3:10 would have been dramatically and fearsomely vindicated. "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Literally, there would not have been room enough!

Such was the table of geometric progression that "Believe It or Not" Ripley set up in 1946 after observing what had been going on out at Tecumseh, Michigan. That was the year flour mill operator Perry Hayden brought to a close one of the most scientific and best documented demonstrations of the physical, measurable results of tithing ever to take place.

Even though actual wheat is not growing on your lawn in 1950, Perry Hayden's story has spread fully as fantastically as his grain threatened to multiply. Today, ten years after he

went out into a field with 360 kernels of Certified Bald Rock seed wheat, the account of his faith and God's faithfulness is still spreading. No wonder miller Hayden calls them "dynamic kernels"! Besides blessings in kind that produced \$15,000 in tithes alone by 276 farmers who took part in the final stage of the wheat experiment, other bounties have continued to pour out of what Malachi pleased to set down as the "windows of heaven."

Perry Hayden's home church—the modest little Friends Meeting House at Tecumseh where all the excitement started—has just completed a new Sunday school addition. You can credit it to dynamic kernels, which is just another way of saying that God can take something little and make something big if He gets hold of someone who thinks He can do it. Since the members of the church began tithing—and there are only 135 of them including the children, Quaker fashion—the yearly budget has leaped from \$1300 to \$13,000.

FROM Tecumseh meeting house, to 175 churches of all faiths where the 276 farmers were members, to the whole country, the circle has widened. Perry Hayden has told his story by word and motion picture to 300,000

people, and countless millions of others have heard him on a hundred radio programs and have read about his wheat in national magazines. As a result, thousands of churchmembers have signed tithing pledge cards. The pastor of First Baptist Church, Waco, Texas, wrote him gratefully: "On a single Sunday we subscribed \$128,000 toward our 1950 budget of \$132,310. Out of 1080 people, 820 said they would give the Lord a tithe of their income. We are still reaping from your testimony."

AFTER the dynamic kernel film, "God Is My Landlord," was shown in Boston's Tremont Temple, another hundred tithing pledges were turned in at the church office. An Oklahoma City pastor told Hayden: "Our budget has now gone beyond \$278,000. We have about 1100 tithers. You helped." After a Presbyterian church listened to the story of the wheat as part of a stewardship program, the annual budget of \$43,000 was oversubscribed by \$8000.

And now, right on Ripley's schedule, the world! In May the *Toronto Globe and Mail* told of the plan of a group of Canadian laymen to gather a million bushels of wheat for India. They too had heard the story.

But there is more to it than money

and offerings. Perry Hayden looks at it this way: "God does not need the tithe money nearly so much as he needs willing and faithful hearts ready to pay the tithe. The effect upon the individual of stepping out on faith is stimulating."

On the other hand, he would be the last man on earth to argue that benefits of tithing are *limited* to mind and soul. Perry Hayden's own startled eyes have seen acres of waving grain that produced, with the tithe deducted, more than 14 times the comparable yield for the rest of the state. He has totted up the figures, read the balance sheets. Even if tithing isn't a get-rich-quick scheme, even if it is a way to worship God and not a way to wangle favors out of Him—there is still that audacious, chip-on-the-shoulder passage in Malachi. It is God's "I dare you!" and Perry proved that God has ample resources to carry out His end of the bargain.

It started one September Sunday morning in 1940. Perry and his family were in their customary places in church. A student from Cleveland Bible College preached the sermon and talked about how a kernel of wheat must fall to the ground and die if it is to multiply itself. Perry Hayden could understand that kind of talk. He was in the flour milling business, and farmers around Tecumseh had their land in shape and were ready to sow wheat that next week.

The miller couldn't get the sermon and John 12:24 text out of his mind. Sunday afternoon after dinner he thought about it some more. "If it die, it bringeth forth much fruit," the Bible said. But how much? Why not plant a

kernel and find out? And then why not carry through and make a real object lesson out of it: replant nine-tenths of the yield the next fall, and the next, until six crops had been produced?

By the time the plan had been talked around a little, not just one kernel, which might have failed to germinate, but a cubic inch of seed wheat (360 kernels by count) was planted in a little plot of ground four by eight feet. Perry made a ceremony out of it, with twelve boys each carefully planting 30 kernels.

THAT night the Quaker miller got out pencil and paper and began jotting down figures. They had planted 360 kernels. The next year there ought to be 15 times that amount. By 1943, 1.27 bushels; 1944, 17 bushels; 1945, 231 bushels; and in 1946, the last year (to bear out the six days of work and a seventh day of rest), there ought to be 3,171 bushels. And all this after each harvest had been tithed. It never occurred to Perry that the project might become complicated with the passing of a few years.

The first crop was ready on July 9, 1941. A sickle and pair of scissors were the only implements required for harvesting, and a month later the heads of dry wheat were flailed with a carpet beater and then threshed by lung power on the dining-room table. It took more than two hours of prodigious blowing to clear away the chaff. When the kernels were all retrieved, there was not 15 times the original planting, but 50 times! A tithe of 5 cubic inches was promptly paid to Mr. Hayden's pastor, Rev. Edward Escolme, who ate

it for breakfast the next morning. Perry likes to point out dryly that this particular tithe entered the ministry immediately!

The second planting of seed wheat totaled 45 cubic inches, and had the cooperation of 45 boys and girls from the Tecumseh schools; even at this point the project was becoming a community affair. At the last moment Perry discovered that one boy had chewed up his allotment into a sticky mass and he had to make a 30-mile rush trip to replace it. If the wheat hadn't been replaced, the final crop would have been short 1600 bushels and the nonchalant lad's "chewing gum" would have run to a tidy \$3200!

That gigantic yield ratio held up in the second harvest: 55 times the amount of seed planted. Perry Hayden now had 70 pounds of wheat, and the following Sunday 7 pounds were taken to church.

In 1943 there was an acre of ground to harvest. Each year the crowd had been growing. This time in spite of threatening weather, 350 people showed up, including Henry Ford who had become interested in the project. Mr. Ford read aloud John 12:24 and said over the loudspeaker: "Here's the Word—there's the wheat."

A crowd of over a thousand watched the threshing a few weeks later. Newspaper reporters and photographers were on hand. "Dynamic Kernels" was becoming a big story. But the yield was a disappointing 16 bushels, when the county average was 24. A tithe of 96 pounds was presented to Tecumseh Friends Church during a Sunday morning service. The tithed wheat was

(Continued on next page)



Above: W. H. Danforth of Ralston Purina Mills and Perry Hayden. Left: "The Big Four"—Henry Ford II, Perry Hayden, Henry Ford and Governor Harry F. Kelly.



The Unprepared Sunday-school Teacher

By DON FONTAINE

ILLUSTRATOR: G. DON RAY

GOOD MORNING, children! Now, Clifford, what is the Sunday-school lesson about today?"

"It's about Goliath."

"That's right, Clifford. I'm glad you studied your lesson. What do you want, Henry?"

"But, Miss Plosser, we've already studied about Goliath. The lesson for today is about Samson."

"Do you think so? Well, children, there seems to be a difference of opinion. I wonder how many of you really know? Let me see the hands of all who say it is Goliath. Only three of you! Well, how many of you think it is Samson? One, two, three, six, eight. Hands down. What about you, Tom? You always study your lesson. Is it Samson or is it Goliath?"

"I don't know whom it is, Miss Plosser."

"Say 'who,' Tom."

"I don't know who."

"I want you to say 'who it is.'"

"I can't; I don't know who it is."

"But you said 'whom it is,' Tom!"

"I didn't say anything."

"Dear me! Well, you see, children, I fooled you. I just wanted to see how many of you had studied your quarterlies. Have you a question, Alice?"

"Yes; who wrote the story of Samson?"

"Now, Alice, if I told you, you

wouldn't remember nearly so well as if you looked it up for yourself. See if you can find out for yourself and tell the class next Sunday. That will be good practice for you, dear. Now, who can tell me something about Samson? Roger has his hand up. Yes, Roger?"

"He was big and strong and he had a lot of hair and he killed a lion."

"Fine! I'm glad you studied your lesson. Here comes our secretary with the lesson leaflets. I want everyone to take a leaflet and find a verse which shows that Samson, strong as he was, suffered and had human weaknesses the same as you and I. Have you found a verse, Stanley?"

"Yes, verse 19; but I can't pronounce that big word."

"Let's see now. Hmm, it really is a big word, isn't it? Why, Stanley, you know, of course, that you should always spell out difficult names. You must be sure you see all the letters before you try to pronounce a long word. Spell, Stanley."

"E - N - H - A - K - K - O - R - E."

"Good! Now pronounce it."

"I can't."

"Well, children, no one is sure how that name was really pronounced. Some people think the Philistines didn't even try to pronounce it. They probably just spelled it out or else they made a sign with their fingers. Let's

(Continued on page 109)

PERRY HAYDEN

(Continued from previous page)

sold to a farmer for \$2.67, and he in turn offered to tithe his harvest of the next year. The \$2.67 check was sent to Cleveland Bible College by the church.

The fourth crop of 380 bushels was harvested before a throng of 5000. Everyone from the governor down was there, and a Detroit radio station broadcast the doings while newsreel cameras whirled. The yield this time was 8 bushels above the state average. This time the tithe amounted to \$52.97.

The fifth planting required 230 acres, and the harvest in 1945 was 5,555 bushels. The tithe was sold and a check for \$861 given to the church, which turned it over to the Tecumseh Hospital.

But now the project had outgrown available land. Someone wisely suggested that the seed wheat be sold to individual farmers, and the last of 5000 bushels was distributed at a dollar a bushel just within the planting deadline. Each farmer signed a contract promising to tithe his 1946 crop of dynamic kernels to his own church. And the harvest in that overwhelming sixth and final year was 72,150 bushels! If the entire ten-tenths had been replanted each year, the total yield according to state average should have been only 5,297 bushels. But the wheat was tithed, one-tenth taken out of each crop, and God had poured out a blessing just as He had said He would, an above-and-beyond blessing of some \$130,000! The 1946 tithe to the value of \$15,000 was pooled by growers and their churches and sent to Europe, after being processed into cereal.

So that's why Perry Hayden, businessman, can talk convincingly of the values, spiritual and material, of tithing. He has seen it work. "And I believe that God will bless a business as well as an individual, when the Lord's work receives its tithe of the profits," he says. Whereupon he names names. Kellogg corn flakes, Hershey chocolate bars, Heinz pickles, Kraft cheese, Freuhauf trailers, Jarman shoes, Le-Tourneau earth movers, Cannon towels, Colgate and Ivory soap, Coleman lamps, Quaker oats, Standard oil, Ralston cereals, Kerr and Ball jars, Baldwin locomotives, Smith Brothers cough drops—all came on the market under the leadership of men who faithfully tithed.

"Prove me," God is still saying provocatively. And out in Michigan's rippling wheat fields, a Tecumseh miller did, and demonstrated once more that God always keeps His word. THE END

CHRISTIAN HERALD

He Makes Them Want to Sing

By MAREL BROWN



WHEN a choir director insists that the singing of anthems and hymns in the Sunday church services is not the greatest value of his church choir program, you sit forward and listen. Especially if that choir director is Ray Smathers, Minister of Music at First Baptist Church in Atlanta, Georgia, for you detect in the seriousness of his voice and the intent keenness of his eyes a sincere commitment to his chosen work. And you guess you are about to be let in on a new angle in church music.

"Oh, don't misunderstand me," he'll quickly explain. "I think every choir appearance should be of the highest musical perfection possible. I work on the conviction that choir singing should create within the congregation a deep sense of reverent worship. But I still feel that the greatest value in a church choir program, such as we have been developing here at First Baptist Church

Ray Smathers, minister of music, and Mrs. Smathers, organist, at First Baptist Church, Atlanta. Together they have wrought a miracle in making music a vital part of worship.

for the past seven years, is its evangelistic opportunity.

"Of course, my special interest is training choir voices and increasing the quality of all of our church music; but I do sincerely insist that my greatest satisfaction comes from the character development of the choir members, who are won to Christ through the message in hymns and anthems. The purpose of all effort, by every person connected with the church life, is the building of more spiritual churches. For my part, the choir program has its definite place in that continual building, or growing, of any church."

Members of First Baptist, and others who have been privileged to hear the regular Sunday morning and evening choirs, or have experienced the magnificent music festivals given by the combined choirs at Christmas and Easter, are aware of the competent directing ability of Ray Smathers. And they have noted the capable assistance given by Mrs. Smathers, the church organist. Talking with them in the choir room, one gets the impression that Mrs. Smathers is a very real source of strength and guidance, and is, perhaps, his severest critic.

Together they are a perfect team, as deeply consecrated to their work as minister or missionary. Both hold degrees from the Westminster Choir College and are enthusiastic advocates of the Westminster plan of graded choirs in any church, large or small.

The ideal church choir plan, according to the Smathers, is five graded choirs—Cherub, ages 2½ to 6; Junior, 6 to 12; Chapel, 13 to 18; Vesper and Chancel, for those 18 years and over, the Chancel choir being more advanced musically.

Mr. Smathers submerges individual temperament and stresses teamwork and group singing. He never uses solos for the older choirs, but will have eight sopranos singing the solo part of an anthem. At auditions he considers individual requirements for the upper four choirs to be 95% interest, and five percent voice. He likes it, of course, if older
(Continued on page 113)



The Cherubs, ages 2½ to 6, are a unique feature of the graded choirs. For these youngsters church training begins early.

The Hidden Years

Jesus is mature beyond his years at 18. His counsel is constantly sought after by the villagers . . . Joseph dies . . . Zerah and Zoe, Azor's cousins, come to live at his home

By JOHN OXENHAM

ILLUSTRATOR: CHARLES ZINGARO

MY NAME is Azor, and this is my story of the youth and young manhood of Jesus as I observed it. When I was 9 my father lost his life at sea, and my mother and I returned to Nazareth, her native village, to live. It happened, to my everlasting gratitude, that our new home was next door to that of Joseph the Carpenter and his wife Mary—and Jesus.

Though Jesus was a few years older than I, we became fast friends at once. We both decided that we, like Joseph, would be carpenters. So we were often together in Joseph's shop. It was there, as well as out on the hillside and at play, that I came to love and admire him so. He was deeply serious and meditative at times, at others full of fun and ready for games. He was the accepted leader among all the boys of the village, the one to whom all

turned whether in dispute or in joyous games. He was the strongest and cleverest of all.

One thing I early learned was that he had an unusually keen appreciation of nature, and a tender love for all living things. Thus, when one day Jesus and I came upon two men torturing a little dog, Jesus angrily pushed them aside and rescued it. It was an ugly little mongrel, but it fell in love with Jesus. Thus it was that Tobias, as Jesus named the dog, became our constant companion.

As Jesus grew older he spent more time in his father's shop. There he made such perfect yokes they were much sought after from near and far.

One day we met Jesus' cousin John, a wild, hairy fellow who lived always in the open. He was later to be called "The Baptist."

III

LIFE teaches us all that at times things go on smoothly and quietly for a long while and then there comes a break and many changes.

It was so in our village. In those first seven years nothing out of the common seemed to happen. A few old people died, babies were born. Some people left and new ones came. But such changes were few.

Then came the greater ones. Jesus was eighteen—a boy no longer, but a grown man, doing man's work, and known far and wide as not only a clever craftsman, but as an absolutely upright man, and possessed of better judgment and greater wisdom than most.

I had been specially favoured with his love and friendship and I loved him as I had never before loved anyone. I

had more opportunities than most of knowing and loving him, for when I had learned all our old teacher could give me at school, I stuck to my wish to be a carpenter as Jesus was, and I was allowed to help him and his father in the workshop; no better apprenticeship could I have had.

They were both skilled workmen, and what is more, they loved their work and put their hearts into it. Men knew that if Joseph ben Heli or Jesus ben Joseph fitted a door to their house and a lock to their door, both would do their proper service till they fell to pieces with old age. If they made a chest, it was a thing to treasure and hand down to their children. Their yokes and plows, as I have told, were sought from afar. And working in their

*"It is Jesus,"
I said. "He
comes to welcome
you. They saw us
from the workshop."*

company, as I did, I learned a great deal. Not only did I learn to do fine work, but, from all I heard in the workshop, to think upon things, and, to some extent, to comprehend men and their natures. For, more than ever, the other men of the village came there to consult Joseph and Jesus about their affairs, for they were a quarrelsome lot, and at times about the larger affairs outside, for their grievances under Rome were many.

Joseph was growing old, and was often unable to do his work. He was of a good age when he married Mary, and all his life he had worked very





hard. So the heavier part of the work began to fall upon Jesus, and by degrees, the leading part of the discussion.

For years he had listened and thought, had said little but thought more. So that now his mind was matured beyond his years, and when he spoke men listened to him. His thinking was so clear and direct that it went right to the root of any matter, and his words were so simple and weighty and so exactly right that none failed to understand him.

As a rule he spoke very gently, but if occasion arose, as at times it did, his speech could be like a sharp chisel,

piercing deep, and his thoughtful eyes flamed fire. I have seen men three times his age shrink abashed before his scorching words and eyes, knowing well that they were in the wrong.

BUT with it all he grew to a deep understanding of men. And I think it was that very deep desire to understand and share fully with them all their troubles and all their hopes that drew men to him and led them to unburden themselves as to no one else.

Joseph ben Heli died after a very short illness. He was buried in a tomb at the foot of the hill near the village

and he was mourned sincerely by all. For all men had looked up to him because of his wisdom and his kindness, and for the good work he always did.

Jesus felt his loss more than any, for he had learned from him all that his teacher could not teach him, and he had always held his father above all other men. His grief was greater than he allowed to show. He missed him at every turn. But he bore himself calmly. "For," as he said to his mother and me in the workshop, "we shall see him again," and of that I knew he was quite assured. But he seemed to grow sud-

(Continued on next page)



Wearing masks to simulate blindness, guests listen to Mildred Weisenfeld.

Crusader for Sight

The story of one girl's battle for America's two million blind

By FRANK LEWIS

MORE than two million people in the United States are totally blind or have little useful vision in one or both eyes. This year thousands more will join that unfortunate group. No one is immune. And until recently, little was being done about it. No organization was geared to cope with the problem on a national scale. Research into the causes of blindness was woefully inadequate. And the dark enemy went about taking his toll.

Three years ago Mildred Wiesenfeld, a trim, attractive Brooklyn girl in her late twenties, decided to do something about it. With resources amounting to \$8, infinite amounts of grit, perseverance and faith, she founded the National Council to Combat Blindness.

Today the Council spends full time stimulating research into blinding eye diseases, campaigning to awaken the public to the great need for fighting blindness and to enlist support for financing scientific research. Mildred devotes her complete time to the Council, without remuneration.

She, like the thousands she has set out to help, is almost entirely blind. Stricken with a slow, progressively blinding ailment after an attack of

measles at the age of six, she since has spent a good portion of her life going from one eye physician to another. Her little remaining eyesight vanished almost to nothingness. Knowledge that medical science was doing practically nothing in the field did not give her much to hope for. Strangely enough, in a nation which generously pours funds into countless worthy causes, Mildred discovered that strikingly little was spent for study into diseases of the eye. Because she was convinced that through intensive research thousands now destined to blindness could be spared, she began her project—on V-J Day.

Mildred gathered about her a few persons similarly afflicted and said, "We can help." They did, setting up shop in a tiny office where they rented desk space for \$5 a month. No backers with fat purses hurried to the Council's assistance. Funds in the beginning were non-existent. Only after a broadcast on a popular radio program during which Mildred told of the overwhelming task facing the group did tiny contributions begin trickling in.

"When we first started," Mildred

(Continued on page 113)

THE HIDDEN YEARS

(Continued from previous page)

denly much older, as though to fill his father's place.

Then came another change in our lives, a change that meant more to some of us than we then knew. My mother received word that her brother Matthat ben Nathan had died, leaving two daughters with no one to look after them and almost nothing at all to live on.

After thinking it all over carefully she decided that they must come to live with us in Nazaret. My earnings, and what she had from my father, would suffice us. We could build another room onto the house, a small one in a corner of the roof, for me to sleep in, and the girls could have my room.

She knew very little of them, but thought one of them was about my age. They lived in Kedesh, in the north country, not far from the Waters of Merom. And it was decided that I should go and bring them down to Nazaret.

The room was put in hand at once. We borrowed three asses from a neighbour in the village, Peleg, who kept the inn and did a trade in fish from the lake.

In the early dawn one morning, I set off on that great adventure, bearing with me a tablet from my mother to the two girls and food for several days.

I made first for Cana, whose white walls shone in the distance, and from there headed straight for the white cap of Hermon, though it lay far beyond the end of my journey.

I slept that night in a little village on the other side of the hill towards Beth-Meron, and the next night at Gischala. And on the third day, after climbing up and down another range of hills, I drew nearer to Kedesh.

I stopped at the first house in the village and asked where Zerah and Zoe, the daughters of Matthat ben Nathan, lived, and a house on the hillside was pointed out to me.

AS I CAME near it I saw a girl sitting on a stool spinning coarse flax with distaff and spindle. She was about my own age. As I looked at her I felt suddenly tongue-tied and rough and uncouth before her, and aware of the dust that was thick upon me. With an effort I managed to say, "I am seeking my cousins, Zerah and Zoe, the daughters of Matthat ben Nathan."

And she cried, in a voice like a flute, "Zerah!"

Then in the dark doorway behind her another girl appeared and stared at me also. Now if the first girl had taken my breath with her beauty, how shall I try to tell of her sister Zerah?

(Continued on page 53)



Yes, you can have

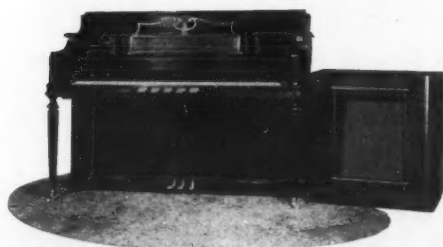
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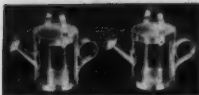
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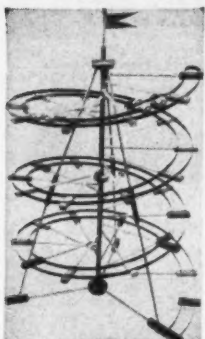
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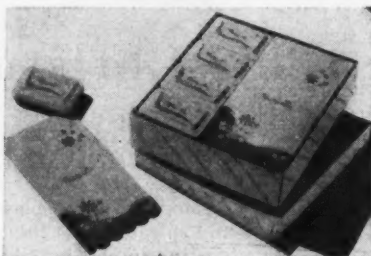
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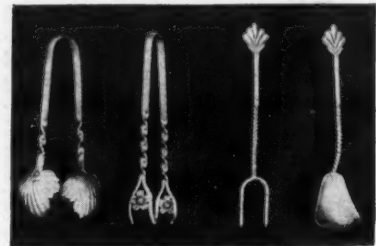


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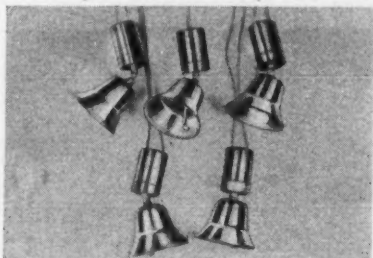
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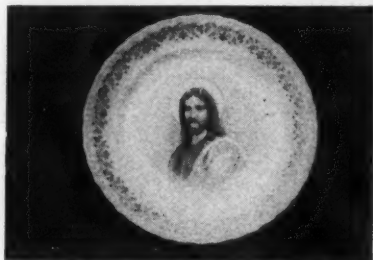
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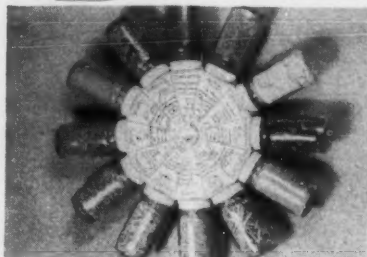
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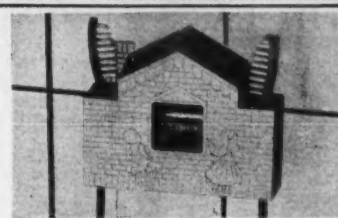
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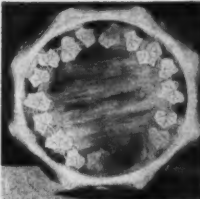
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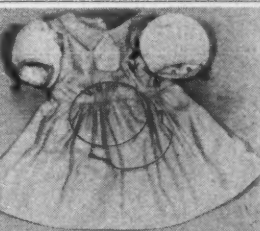
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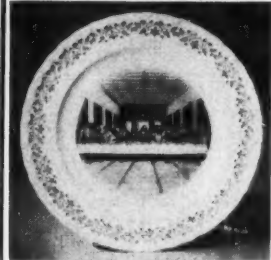


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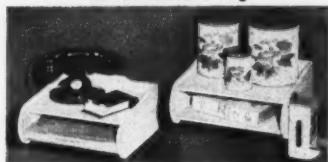
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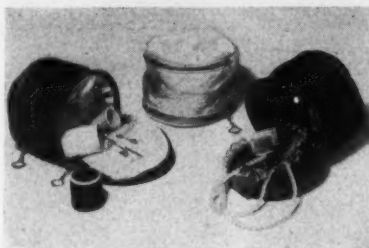
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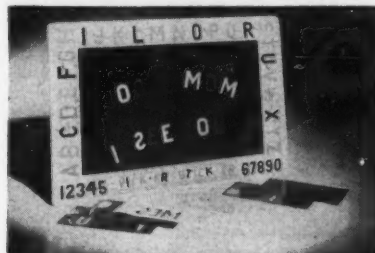
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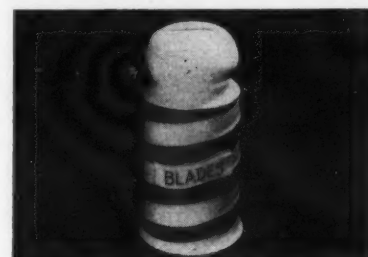


Combination Sewing and Jewel Case. One end is moire taffetta case for mending complete with thimble, thread, needles, pins. Unzip other end for velvet lined jewel case. Miniature case of 2 1/2" comes in navy, dark green, ice blue, peach quilted taffetta. Give 2nd color choice. In smart acetate box. \$2.95 ppd. Bren Linda, 545 5th Ave., New York City 17.

Pick-Er Stick-Er Board is a sensational new toy to help teach your children their ABC's. Cut-out letters of Vinylite plastic stick to almost any polished surface, especially Stick-Er Board. Letters easily removed and reused indefinitely. Cleanable with damp cloth. Board and 2 sets of letters for \$1. Winher Company, 248 W. 35th St., New York City 1.



Barber Pole Bank. Here's a trick gift for Dad on Christmas morning. A safe place to deposit his used razor blades so he'll save many a cut finger—or the youngster can save his pennies in the bank. Authentic barber pole red and white ceramic with removable felt bottom. 6" tall. \$1.00 postpaid from the Green Gable Gifts. 394 Lenox Ave., New York City.



New Salt and Pepper Shakers to cheer your table! One sturdy metal shaker is painted white and one is black . . . both with Pennsylvania Dutch designs. One set is a candle holder topped with a brightly wicked candle. The other is like the old Colonial oil lamps. Each set is \$1.25 postpaid from Carla Jill Studios, Northport, Long Island, New York.



* Hand-Tooled in GUATEMALA *

Size 8" x 10 1/2"

Imported Cowhide
Shoulder Bag



\$9.65

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SEE BETTER

for years to come

Give a longview and you give years of added seeing comfort. Magnifies a whole column-width of newspaper at a glance, enlarges type 2 1/2 times. Of finest optical glass, it folds into pocket-size plastic handle. Money refunded after 10 days if not satisfied. Gift-boxed, for immediate delivery. Postpaid, \$6.50.

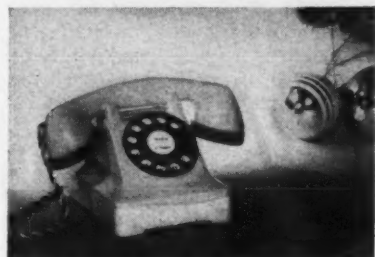
EDROY PRODUCTS CO.

480 Lexington Ave., Dept. 2, New York 17, N.Y.



CORNER

A Gift for Someone Special. This handsome set of handwrought cuff links in either sterling or gold on sterling with initials. Also lovely for women's tailored blouses. Men's matching tie clip is \$2.75, the cuff links are \$3.50. Price includes engraving 3 letters (underline last initial), tax and postage. Wayne Silversmiths, 546 So. Broadway, Yonkers 5, N. Y.



Here's the Four Leaf Clover we're looking over! "Good Luck" planters for your walls. Hand finished pine wood in soft honey color compliments the color scheme of any room. Aluminum backing for plants or artificial flowers. 5" wide and deep. Bring springtime into your home! A pair of planters for \$2.95 ppd. Crane's, 419 E. 57th St., New York City.



Child's Musical Telephone . . . excellent, educational toy for children of all ages. When the receiver is lifted a gay tune plays with the long-lasting genuine Swiss music-box movement. Can be dialed and has a slot for coin saving. Made of strong plastic in combination of bright colors. \$3.95 postpaid from Nu-Novelty Company, 317A West 45th St., New York City.



Hand-crafted Moccasins for "soft shoe comfort." Washable 'n soft sueded cowhide with padded soles, insoles, & lifted inside heel. Comfy, smart looking for inside or outdoor wear. Turquoise, natural, maize, brown, royal blue, white, red, emerald green. For men or women in sizes 4-8, \$4.95. Sizes 9-12, \$5.95. Braided belt is \$2.95. Old Pueblo Traders. Box 4035C, Tucson, Ariz.

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GUARANTEED FOR LIFE
FULLY HAND CARVED, IMPORTED CUCKOO CLOCKS
LIFE-LIKE BIRD CUCKOOS & CHIMES THE EXACT TIME ON THE HOUR
CUCKOOS AND CHIMES ONCE ON THE HALF HOUR
SWINGING DOOR, DOUBLE WEIGHT-WINDING CHAINS AND PENDULUM

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No. 52—Size 17 1/2" x 13"	\$29.95	postpaid	
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LIGHT**

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ous electrified Fountains of Light lamps. Each lamp has 27 sparkling glass crystal prisms cascading over a mirror topped, gold plated metal base. The last word in elegance for your mantelpiece, credenza, console, etc. Complete with bulbs. Overall height 14 3/4".

\$13.95 the pair, postpaid

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International Thanksgiving

THIS year we are more than ever thankful for the great land in which we live and its tenet of religious freedom. As Thanksgiving approaches, let us plan for our churches an observance to express our gratitude for being able to worship God in our own individual ways, and let us dedicate ourselves to making practical the proposition "that all men are created equal."

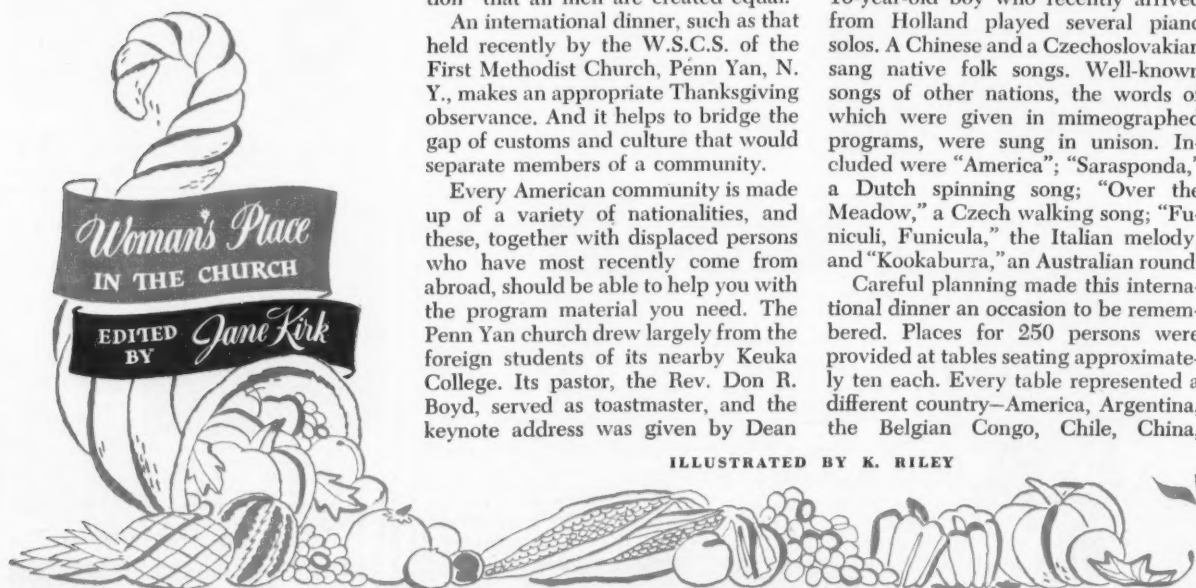
An international dinner, such as that held recently by the W.S.C.S. of the First Methodist Church, Penn Yan, N. Y., makes an appropriate Thanksgiving observance. And it helps to bridge the gap of customs and culture that would separate members of a community.

Every American community is made up of a variety of nationalities, and these, together with displaced persons who have most recently come from abroad, should be able to help you with the program material you need. The Penn Yan church drew largely from the foreign students of its nearby Keuka College. Its pastor, the Rev. Don R. Boyd, served as toastmaster, and the keynote address was given by Dean

Louise Heath of Keuka College. Miss Heath stressed the thought that "foreigners" are persons just like us spiritually, and that "all people are individuals with feelings and talents, not mere members of a nationality or race."

Students from Malaya, Latvia, the Netherlands and Sweden told "How We Do Things in Our Country." A 16-year-old boy who recently arrived from Holland played several piano solos. A Chinese and a Czechoslovakian sang native folk songs. Well-known songs of other nations, the words of which were given in mimeographed programs, were sung in unison. Included were "America"; "Sarasponda," a Dutch spinning song; "Over the Meadow," a Czech walking song; "Funiculi, Funicula," the Italian melody; and "Kookaburra," an Australian round.

Careful planning made this international dinner an occasion to be remembered. Places for 250 persons were provided at tables seating approximately ten each. Every table represented a different country—America, Argentina, the Belgian Congo, Chile, China,



ILLUSTRATED BY K. RILEY

Czechoslovakia, Denmark, England, Estonia, France, Germany, Greece, India, Israel, Italy, Japan, Latvia, Malaya, Mexico, Netherlands, Russia, Sweden. There were hostesses and assistant hostesses for each table, dressed in native costumes. To decorate their tables hostesses used art objects from the respective nations. Members of other churches were generous in lending costumes and decorative pieces. Ticket buyers were privileged to choose any table they wished.

The main course was the same at all tables, but dessert for each table was prepared and served by the hostess and was typical of the country for which the table was named. Sweden's dessert was snow pudding and Swedish pastry; China's was almond cakes; England's was the fancy pudding called "trifle"; the Belgian Congo table served a tropical fruit bowl.

Large flags of many nations, borrowed from the Girl Scouts, formed a background for the stage and each table displayed the flag of its respective country. Smaller flags of construction paper at each place setting made the tables colorful; these flags were also used as covers for the mimeographed programs.

You may send for any flags you wish, including the United Nations flag, to Annin & Co., 85 Fifth Ave., New York. They are priced at 25c and 40c, according to size. If you need pictures of the flags of different nations for designing replicas, send 10c to Public Information Service, United Nations, Lake Success, N. Y., for their poster of flags.

If you prefer a less elaborate Thanksgiving observance, you might build one around the President's Thanksgiving proclamation. The original Thanksgiving was a simple gathering together in gratitude for the year's blessings. "They brought of the works of their hands an offering unto the Lord." Let each member who comes to your Thanksgiving observance bring a sample of the best of what he has produced during the year. Those who are farmers would naturally bring the finest fruits of their fields, but those who are not might bring some article manufactured in the industry in which they are employed, produce from a garden, or any symbol of professional or athletic achievement. The ladies could bring garments they have made themselves, quilts, needlepoint, crochet work or tatting.

Autumn leaves, sumac berries, bitersweet, dry cornstalks will give you plenty of suitable decorative materials. Use a toy wheelbarrow for your centerpiece, overflowing with fall fruits and vegetables—gourds, Indian corn, apples, and so on. You might prepare

(Continued on page 40)



How To Make Peter Hunt Christmas Decorations

HERE'S a project for industrious fingers to accomplish in time for the Christmas bazaar or the church Christmas tree. You don't have to be a trained artist to paint Peter Hunt decorations. If you can make the "basic stroke" with a brush, you can do it. The basic stroke consists of a teardrop-shaped mark made by starting with the brush flat and gradually lifting till only

the point of the brush touches. Just follow the technique of painting described in the "Transformagic" booklet available at Du Pont paint dealers. Or send 25c to the Du Pont Co., Finisher's Division, Wilmington 98, Del.

With a little practice an amateur can master many colorful designs with which to decorate all kinds of gifts and toys and household furniture. And it's

VEGETABLES FOR A CROWD

RECIPES for entrees and desserts are what we think of first in planning any meal. But the not-to-be-forgotten item, a vegetable, is often left to the last. Then we say, hastily, "Oh, make it peas—or, carrots and peas." Or, if we're very imaginative that day, we say, "String beans."

Agreed, for a crowd we should serve one of the more common vegetables. But old favorites can be dressed up for added appeal. Peas, for instance, are good mixed with vegetables other than carrots. Try chopped onion cooked till tender in the juice of canned peas, with the peas added later just in time for warming. Try cubed white turnips

with frozen peas or with cubed carrots. A cheese cream sauce gives any of these vegetables added zest. Green beans are delightful baked in undiluted canned mushroom soup as a sauce. Add some chopped pecans for a super dish! Or sprinkle beans with crumbled bacon.

Corn is a safe bet in planning a vegetable many will like. Canned whole kernel corn heated with chopped green pepper makes an attractive dish. Or mix it with baby lima beans for succotash. Cream-style corn becomes "squaw corn" with the addition of bacon, fat and all, cut in slivers and cooked till crisp. Corn pudding is an old favorite, and one that will taste good with harvest-time meals. We give you the large-quantity recipe for it below.

Large Quantity Recipe File

CORN PUDDING

Eggs, slightly beaten	16
Evaporated milk	4 large cans
Canned, cream-style corn	4 quarts
Salt	4 teaspoons
Pepper	1 teaspoon

Turn on oven and set at slow (325 degrees F.). Mix together slightly beaten eggs, milk, corn, salt and pepper. Pour into greased baking pan about 18" x 12" x 2". Bake on center shelf of oven about 50 minutes, or until firm. Makes 50 servings of 3½ ounces each.

—Courtesy Pot Milk Co.

lots of fun, too! You can make clever little snowmen or angels of plywood or pressed wood for the Christmas tree. Dress up tin wastebaskets for Christmas-tree holders. Design a peasant village from blocks of wood. All these have ready sales appeal for your bazaars. Or you may want to decorate your church with them during the holiday season.

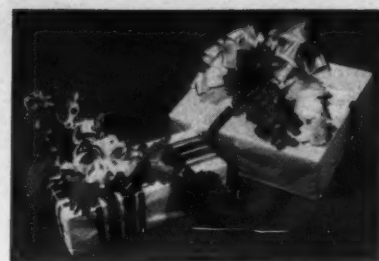
To make angels or snowmen for Christmas-tree ornaments, make a paper pattern of half the figure as a guide for the first cut-out. Trace it on plywood and reverse it for the other half. The first wood cut-out may be used as a pattern for the other figures. Decorate figures, blocks of wood, and wastebaskets in this charming folk-art manner. The ornaments would also be durable enough for an outdoor Christmas tree.

A Peter Hunt concept of the Christmas creche, such as that illustrated, is particularly suitable for church use. A mirror frame with a shadow-box back-

ing was used for this. Cut the figures from plywood or pressed wood with a jig-saw. Decorate them with the simple basic-stroke technique. Arranged on different levels, the figures stand out dramatically. Lower groups are placed on three wooden steps; others are fastened to dowels which are nailed to the shadow-box wall. To make the shadow-box, retain the mirror backing, move it about 12 inches behind the frame, and form sides of the box with thin board. An effective creche design can also be made with simpler groupings, omitting some of the surrounding motifs. And if a mirror frame is not handy, a picture frame will do as well.

PROJECTS THAT PAY

HOW long has it been since you held a box-supper social—or attended one? They're still good fun for large or small groups, as well as a good way to raise needed sums.



Fancy boxes with a harvest theme will bring high bids at your box-supper.

For any who have missed out on box suppers all their lives—and there are some!—here's the procedure. Each person prepares and packs in a box a supper that will serve two. You make it the tastiest and choicest you know how, for you will want to be proud of it. Put in a casserole dish, or maybe fried chicken, a salad, vegetable, rolls, and dessert—everything needed for a good meal, except the beverage. That is supplied from the church kitchen. Be sure to remember napkins and the silver you will need. And be careful to choose a menu that doesn't have to be served fresh off the stove.

Boxes are auctioned off to the highest bidders, and whoever gets your box shares your supper with you. Usually the ladies bring the boxes and the gentlemen do the bidding. Select a box that will hold the dishes you intend to prepare, then decorate it as imaginatively as possible. You may be sure the fanciest boxes will get the highest bids, for it is the outside only that bidders get to see; they can only guess at the contents. So make yours as tempting on the outside as it's tasty on the inside.

We asked the publicity department of the Dennison Mfg. Co. to give us their idea of how to dress up boxes for such a supper, and they made up two delightful arrangements—with a harvest theme. Maybe they will give you some ideas for your own boxes. The general idea could be applied to any season.

Purple grapes (and you might use real ones) are tucked into the ribbon of a box covered in green tissue paper. The gay little shoe-box (for a sandwich supper) has bright red leaves, and ribbons to match, with a pert little pasteboard squirrel standing in the bow.

FUND-RAISER OF THE MONTH

JUST the thing you've been looking for in your fund raising plans—dainty little perfume ampules, called Covettes. Offer them for sale as a special feature of your bazaar, or sell them to your friends in time for Christmas giving.

Covettes are compact little ampules of three lovely fragrances, Early Ameri-



PC 5821 A pillow case trimmed with crocheted insertion and edging makes an ideal gift for the homemaker.

PC 5668 Every child loves a toy elephant! Here is one for you to crochet as a Christmas surprise.

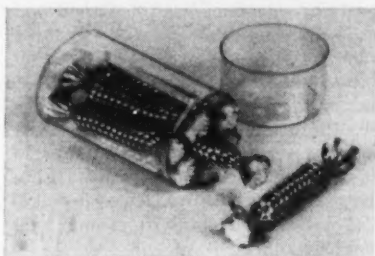
E 2678 A toy to sew—this cute little turtle is made of felt and stuffed with cotton.

PK 5879 Knitted mittens are a welcome gift. These are easy to make in stockinette stitch trimmed with a colored chain stitch cord.

Send **TEN CENTS** (in coin) for each pattern to: CHRISTIAN HERALD Pattern Dept., 11-50, 27 E. 39 St., New York 16. Please include large, stamped, self-addressed envelope.

can Old Spice, Early American Friendship's Garden, and Desert Flower. They come eight to a package, convenient to carry in your purse because they don't leak or evaporate. Simply crush the Covette with your fingers to get the right amount of perfume desired. Save them to tuck into bureau drawers.

Covettes may be ordered in lots of 12 packages, or sold from a sample, orders to be filled later. Cost is 43¢ per package of eight plus 17¢ federal tax. This tax is included in the \$1 you get from the customer, which gives you a net profit of 40¢ per package. To save you the trouble of filing the federal tax, the company forwards the sum collected directly to the government every month. You may send your check in full



Intriguing, attractive, these little perfume ampoules will sell quickly.

and Covettes will be shipped at once, all charges prepaid. Or, if you prefer, send 50¢ for a sample package for inspection and approval. You may take your orders from this sample.

The best part about this is that Covettes are not sold in stores and can only be purchased for fund-raising purposes by religious, educational and philanthropic groups. Write Stuart-Chase Co., North Bergen, N. J.

PROPER DISHWASHING

LET'S bring our dishwashing methods up to date! New York State College of Home Economics at Cornell University, Ithaca, N. Y., through its Department of Institution Management, gives the following rules for approved dishwashing procedures. How do your church kitchen methods measure up to these standards?

Necessities are: an ample supply of hot water; a three-compartment sink (or a two-compartment sink and a container for sanitizing glasses, cups and silver); a good detergent, and a sanitizing compound.

The kitchen should have its own hot-water heater and storage tank. Gas or kerosene burners heat water faster than coal, wood or electricity, so that storage tanks heated with these fuels need only ½ gallon capacity for each meal served. Thus for 100 persons, a 50-gallon storage tank is ample.

The storage capacity of electrically heated tanks should be ¾ to one gallon

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She can thank Phillips' ANTACID ACTION for this!

Next time you have trouble getting to sleep, remember that this nerve-racking condition is often due to acid indigestion. So do what thousands do—take Phillips' Milk of Magnesia and see for yourself how quickly it

eases away the acidity and thus makes sleep possible. One of the fastest, most effective stomach acid neutralizers known, Phillips' works with such speed that almost before you know it, you're deep in peaceful slumber.

... and greet the new day FULL OF CHEER!



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Church Organizations make money selling one Pound Boxes Jumbo Pecan Halves. Season starts Nov. 10th. We prepay shipments. You pay us when sold. Write.

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LIKE MAGIC, this handy handsome shopping bag zips open instantly from regular size for carrying small articles to big, roomy size for big bundles. Unique double duty design astonishes everyone. Makes shopping a pleasure. Saves money. Saves time. Ends drudgery. Housewives are wild about it! Lightning seller!

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Sample offer sent immediately to all who send name at once. A penny postal will do. SEND NO MONEY—just your name.
KRISTEE PRODUCTS CO., 517 Kristee Bldg., Akron, Ohio

Susie the PELICAN \$2.95

When there's a rip or a tear Pelican Susie's right there!

This fascinating practical sewing compact saves time—everything's right at your finger-tips. Complete with genuine 7" Kleenex scissors, thimble, tape measure and 5 spools of colored thread on revolving rack. Wings are pin cushions. 7" high. New blond finish. Individually boxed. Makes wonderful gift. Order several. Mailed postpaid, only \$2. Order now.

Linnwood Mfg. Co., Dept. S-1, Seward, Nebr.

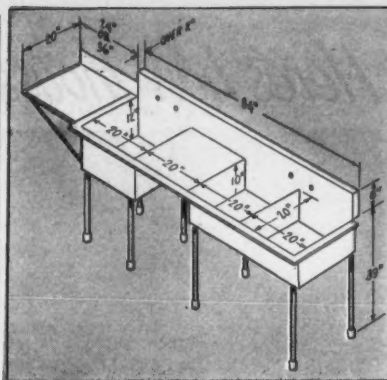
ORGANIZATIONS—CLUBS RAISE MONEY with our Spoon Holder

PROVED FAST SELLER GOOD PROFITS

Keeps spoon handle cool
Essential kitchen tool

Write for Special Offer

CENTURY PRODUCTS 1922 Cortland Blvd., Dept. H Jackson, Michigan



An efficient, three-compartment sink for kitchen of average-size church.

per meal served, because of the lower recovery rate.

The Department of Institution Management has designed a three-compartment sink for hand dishwashing. The drainboards are 38 to 40 inches high so that the level of the sink bottoms is not so low as to tire workers unduly. The wash and rinse tanks are 10 inches deep and the sanitizing tank 12 inches deep. All tanks are 20 inches by 20 inches to conserve hot water and to conform to a woman's reach. A work space of 20 inches between the second and third compartment is provided to rack glasses, cups and silver so that they can be immersed in water 170 degrees to 180 degrees F., or the sanitizing solution.

The following are good hand-dishwashing procedures:

1. Scrape dishes to remove food scraps; rinse or pre-flush dishes; stack, separating the glasses, silver and china. Soak utensils which have held eggs, cheese, meats or starchy dishes in cold water. Soak utensils which have held fats and sugar or sirup in hot water.

2. Wash dishes in clean water as near to 125 degrees F. as possible. Use a detergent. Wash glassware, then silverware and china.

3. Rinse dishes in clean warm water.

4. Sanitize all dishes if possible, but at least the glasses, cups and silver, by one of the following two methods:

1. Immerse them in a sanitizing solution. The State Department of Health advises a quaternary ammonium compound, such as Roccal, Tetrosan, or Onyxide. In dilution, these germicides are colorless, odorless and will not irritate the skin or discolor the silver.

The dishwasher must know the capacity of the sink used in order to make up a solution which is strong enough to be effective. Figure the content of the sink in gallons this way: Multiply the dimensions of the sink in inches to give its content in cubic inches; divide the cubic contents by 231 to find the contents of the sink in gallons. Example: For sanitizing sink 20" x 20" x 12" (water up to 10-inch level)—20"

x 20" x 10" equals 4000 cubic inches. Then, 4000 divided by 231 equals 17.3 gallons.

Directions for the use of one of the quaternary ammonium compounds says one ounce to 5 gallons of water is the correct proportion. The dishwasher would need to add about 3½ ounces or a scant half cup of the compound to his sink, which holds nearly 17½ gallons of water. At \$4 a gallon, 3½ ounces of the compound costs approximately 12c.

2. Immerse in clear water maintained at a temperature of 170 to 180 degrees F. To maintain this temperature, water must be held over direct heat. Place dishes in draining racks.

Dishes should be allowed to air-dry. Wiping them with towels is poor practice, for towels are not sanitary if used until they become wet, then dried and used again, without washing. If table space for clean dishes is so limited that there is not room for them to air-dry, properly laundered towels should be issued to dishwashers after each meal. As many as twenty-four towels are needed to dry dishes for 100 persons. Dishes should be stored away from dust and flies. Covering dishes with clean towels is satisfactory.

INTERNATIONAL THANKSGIVING

(Continued from page 37)

a harvest corsage for each lady and a boutonniere for each man. These came into vogue in smart New York florist shops last year, and could be inexpensively made by any skillful fingers. Use any of the wild dry seeds, grasses and leaves or strawflowers, being sure to include something bright to set off the autumn shades of brown and tan. Acorns wired into place are effective. Make an artistic arrangement, fasten tightly together with wire, and tie with a yellow or orange ribbon.

A simple buffet would be refreshing enough if feasting in homes at this season makes you less eager to prepare a full supper. Serve cider in a punch bowl with orange slices floating on top. Tiny lighted candles stuck into the center of each orange slice are pretty. Doughnuts and salted nuts could be served with this, or you may prefer dainty sandwiches, and pumpkin or mince pie. The real feast is the feast of thanksgiving in your hearts.

A suitable program would include the reading of the President's Thanksgiving proclamation, followed by an appropriate prayer of thanks by the pastor for the abundance, accomplishment and spiritual blessings which have enriched our lives during the past year. Allow ample time for guests to examine the articles which have been brought in Thanksgiving testimony. Arrangement for displaying them effectively on tables and against walls should be carefully planned.

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5 INSIDE! CONTROLS!

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Imagine Only **\$3.49** complete

Hello! I'm **SANDY!** I drink I wet I sleep and you can **WAVE MY HAIR!**

I have **RUBBER WONDERSKIN!**

TERRIFIC VALUE!

only \$3.98

complete

SEND NO MONEY

(C.O.D. you pay postage. Remit with order, we pay postage.)

RUSH YOUR ORDER TODAY!



SENSATIONAL DRINK AND WET DOLL in washable rubber **WONDERSKIN** with life-like hair and realistic hair-wave kit complete with. . . plastic cutters, . . . rubber waving bands, . . . waving end papers, plastic comb and. . . bottle of doll hair lotion. **ADORABLE SANDY**, 11 inches tall, has sparkling blue eyes that open and close — she drinks from her bottle with rubber nipple (included) and then wets her diaper. You can bathe her — move her cuddly arms, legs and head — make her stand, walk and sleep.

GLORIOUS **BLONDIE** WONDER DOLL WITH "RUBBER SKIN"



- 13 inches High
- Lifelike Appearance
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DR. NIDA "CLUCKED" THE BIBLE

(Continued from page 6)

Soon he will leave for an extensive tour of the South Pacific. In many parts of the world he is in direct collaboration with representatives of other Bible societies.

"In Africa, ninety percent of the languages south of the Sahara Desert are tonal," he said. "There's a great difference in the meaning of the same word if spoken in a different tone of voice.

"Some Mexican languages are also tonal. One missionary I met in that country was telling the people, 'Our devil told us to come.' He thought he was saying, 'Our director told us to come.' The local religious authorities had been warning the natives the newcomers were sponsored by Satan, and this statement verified their suspicions."

It is a problem for missionaries to find the right native phrases for our conception of God.

"It is hard to find a native word for our idea of glory. The 'glory of God' may mean to the natives, if translated literally, 'the boasting, or haughtiness of God.' If the missionary accepts the first words offered him for 'glories of heaven,' quite often he will be using a native term for lightning in the sky. His amazing descriptions of the 'glories of heaven' are often so magnificent that the natives can't conceive of anything but an electrical display of considerable magnitude."

One missionary to a Mexican tribe sought to translate "filled with the grace of God." He decided that the phrase, "a living gift," would best convey this thought. He asked his informant what "filled with the living gift of God" meant to him. "It means the man has eaten chicken," the informant explained without hesitation. The startled missionary questioned further. "The only living gifts we exchange in our tribe are chickens," the informant explained. "If a man is full of the living gift of God, he ate chickens God gave him."

"The worst mistake is to try to translate word for word," Dr. Nida said. "You can't make sense to the natives if you do this. For instance, if you translated literally into one language the passage, 'Abraham rejoiced to see my day,' you'd be saying 'Abraham was a witch doctor by day and an animal by night.'"

The natural environment varies so greatly throughout the world that some tribes have never heard of rivers, oceans, fish, mountains, snow, or varieties of animals which don't exist in their section.

"Where there's no knowledge of snow, some translators have introduced such parallels as 'white as egret feathers,' but it is better to stick closer

to the text and say 'exceedingly white.' Later, the missionary can explain verbally the degree of whiteness in terms of egret feathers, for instance."

There's no word for "earth" in the sense of the entire globe, in many languages, or for "world." In the Totonac language, the only expression which conveys the meaning of "earth" is literally "an extension of cornfields."

People conceive of physical organs as being seats of various psychological states, but this differs with the language. "We are so accustomed to speaking of the 'heart' as the center of affection, it's inconceivable to us that other people don't use the same term," Dr. Nida said. "For the Popolucas, 'loving with the heart' is completely meaningless. They love with their livers."

Another phase of Dr. Nida's work is to help missionaries find cultural parallels. Among the Shilluk people, in the central part of the Anglo-Egyptian Sudan, to bless a man you spit on his head or on the ground before him. Therefore, "God forgave us our sins," became with Dr. Nida's blessing, "God spit on the ground in front of us."

A MISSIONARY to the Kisanaki tribe twenty miles east of Lake Victoria was attempting to translate the line in which Christ said, "Behold, I stand at the door and knock." Dr. Nida asked the missionary to give him the native word for "knock."

"In our language, Christ didn't knock," the informant told him. "If He did, He was a thief. When an honest man visits you, he stands in the yard and calls to find out whether you are home. If you don't answer, he finally goes away. But a thief goes up to the door and knocks to make sure no one is there, then breaks in and robs your house."

The Africans have a keen sense of propriety in the use of words, and many a word that seems innocent enough to a foreigner, will be unmentionable to them, or forbidden in mixed company.

After the Bible is translated, comes the great task of teaching the people to read. People unaccustomed to reading sometimes find it difficult to focus their eyes on small type, so Scripture-reading sheets are printed in extra large type to meet their needs.

"The intense joy of the natives on receiving the Bible in their own language is almost unbelievable," Dr. Nida said. "To people who have waited for years to receive God's word in a form which they can read and understand, it means opening the gates to a new life."

THE END

THE CHILDREN'S PAGE

Edited by
**BETTY JUNG
FITZSIMMONS**



PUMPKIN SEEDS

• Ask most of the people you know what they think of when they see a pumpkin. They'll probably say "Jack-o-lantern" or "pumpkin pie." But if you were to ask Dr. Daniel A. Poling what he thinks of, he'll tell you "pumpkin seeds" and then he'll tell you this story:

IN A summer long ago, I spent the harvest months on the farm of my Uncle John. One morning I learned that the circus was coming to town on the next Saturday morning, and that there would be a parade just before the afternoon exhibition in the "big tent." How I wanted to go! I spoke to Uncle John about it. After thinking it over, he said that he had planned for me to plant pumpkin seeds in the corn rows, and that it was important that the planting be done before Sunday, because it was already very late. However, if I could finish the work by noon on Saturday, I could reach the village in time to see the parade.

So I went to work with a will. Promptly at noon, on that Saturday, I appeared with my empty bucket and when Uncle John asked the searching question, "Did you plant them all?" I replied, "Yes, oh yes; I planted them all."

And so I saw the parade. I saw the lion and the giraffe and the big elephant and the baby elephant and the beautiful lady who rode in the carriage and blew kisses in all directions. I saw the lovely horses and my ears were nearly deafened by the callopie when it went booming by.

However, my feelings were strangely mixed as I walked home after the parade. I was not entirely happy, though the thrill of that day will never be forgotten.

But a little boy has a short memory, and during the next weeks I forgot my uneasiness. And then it happened—as it always does! Uncle John said to me,

one morning, with a strange look in his eye, "Come along, lad, let's take a walk." And what a walk it was! Not a great distance to be sure—but that little journey down the lane and into the cornfield was almost an eternity to one boy. On across the field we traveled side by side, until we came to a great

stone heap—or what a few weeks before had been a great stone heap. Now it looked like the hanging gardens of Babylon! Vines covered it. They circled the rocks; they fairly buried them. Vine and more vines—pumpkin vines!

I had planted the seeds all right—all of them. I had worked diligently until it became apparent that I just never could finish in time to see the circus parade. Then I had deposited the seeds which were left in my bucket beneath the stones of that great heap. Well, it will be just as well for us all if that story ends right here. Oh yes, there is a text: "Be sure your pumpkin seeds will find you out!"

* (This story is also found in Dr. Daniel A. Poling's book, "Fifty-Two Story Sermons For Children.")

SCARS

SAMMY BROWN had one bad habit. His father said he swore like a pirate and a Marine all in one. To make matters worse, the habit was a growing one and showed no signs of stopping. Finally after one very violent outburst, Sammy and his father had a long talk. At the end of the talk Father gave Sammy a new hammer and a box of big nails. Between them it was agreed that for every cuss word that left Sammy's mouth, he should drive one nail into the garage door. But every time he stopped a bad word he could take out one nail.

It wasn't long before that door was bristling like a porcupine with shiny new nails. One day Sammy's mother and father noticed that the hammering sounds were becoming fewer and fewer. Instead there was often the rasping sound of nails being pulled from wood. Father saw with pride that only two nails remained, but the next morning as he backed the car out for work, five new nails had been added.

And so the battle raged until one day, with determination and pride, Sammy drew out the last nail. Throwing his hammer on the ground he ran to call his father. Hand in hand they came back to view Sammy's triumph. But in his haste to share this moment, Sammy had missed one thing. He had failed to see the ugly gaping nail holes which were still in the garage door. For the first time in his life Sammy realized that bad habits, though finally conquered, can leave very ugly scars.

—MABEL K. PITKIN

My Favorite PRAYER



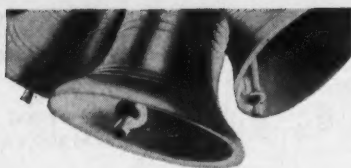
MALCOLM BROWNLEE, 11 years old, of Rockbridge Baths, Virginia, sent in the following prayer, which is his favorite. He says that it was written by Miss Elizabeth McE. Shields who is in charge of literature for the junior department Sunday-school program in the Southern Presbyterian Church, of which he is a member.

God, give me strength of heart and mind
To be upright and true and kind.
Guide my words and acts each day;
Make me fair in work and play;
Honest and straightforward, right
In Thy just and holy sight.
This is my prayer for heart and mind—
Make me upright, true, and kind.

What Do YOU Think?

THIS poem was written by a 5-year-old boy and sent to us by his mother.

To Mommy
Your mouth is your speakable
Your nose is where something goes in,
And your eyes let your light shine out.
Emery E. Hackman, Jr.,
Arlington, Virginia



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PARTNERSHIP EXTRAORDINARY

(Continued from page 19)

essary to make their improvements. Time after time Evelyn LeTourneau returned empty handed from the supply stores to tell her husband their credit had been stopped. Once when his work was about to end, he thought of the metal in their bed. Since they had already skimped on such things as food, surely a little inconvenience like sacrificing their bedstead was a small affair in their lives.

On a Monday in October, 1929, the nation awoke to learn of the Wall Street crash. All orders were cancelled. LeTourneau struggled on, hoping for a change, but was met by a depression sweeping over the nation in wake of the stock market crash. No one needed earth-moving equipment.

When the LeTourneaus took inventory, they discovered they were deeply in debt. The payroll of his little factory was weeks behind. The sheriff was knocking on the door. Bob LeTourneau, who had already faced moral and spiritual ruin, now faced financial bankruptcy.

One night the downhearted man attended a prayer meeting at his church. In his prayer he excused himself for not being able to pay on his pledge made for missions. He said, "Lord, how can I pledge more money when it is all gone?"

"Better make the old pledge again and trust in me," God told him.

It was then that Bob LeTourneau took God in as a partner in the bankrupt company. He got down on his knees and continued to pray: "Lord, I need victory. If You give me the backbone that I need and fill me with Your spirit so that I can work for You, I'll do whatever You ask me from this day on. Whenever I am able to meet the payroll, I will take out Your part."

A miracle happened in the business world. "Strange as it may seem under the circumstances," LeTourneau said, "within a few weeks the payroll started to come through on time. What a wonderful God we have! Why don't we believe Him more?"

The following year the new partnership sold equipment while other factories remained idle. Every year after that, LeTourneau's sales showed an increase—with God, the Chairman of the Board, getting a large share of the profits.

"My philosophy is very simple," LeTourneau said. "There are two things I like to do. One is to design machinery, turn on the power and watch it work; the other is to tell people about the power of the Gospel and see it work in their lives. Jesus was willing to become poor that we, through his poverty, might become



Rev. Jacob Peltz

25 YEARS OF WORLD WIDE JEWISH WITNESS FOR CHRIST

This month the International Hebrew Christian Alliance completes 25 years of service as a world-wide Hebrew Christian witness. What the Lord enables us to do for defenseless Hebrew Christians in Europe, who found themselves at the mercy of Hitler and his Nazi gang is well known.

We have spent nearly HALF A MILLION DOLLARS in the work of rescue, relief and rehabilitation of needy, starving Hebrew Christians both in Europe and Palestine. Many of these rescued Hebrew Christians are now at work as missionaries, ministers of the Gospel, evangelists, teachers, and nurses in all parts of the world.

How grateful we are to all of our friends and supporters who by their prayers and gifts have enabled us to accomplish this magnificent work for Christ during the past 25 hectic years. Eternity alone will reveal what all this has meant in the overall program for the salvation of Israel.

HEAR THIS PITEOUS APPEAL

Our work of relief, rehabilitation and promulgation of a distinctive Hebrew Christian testimony continues unabated in fourteen different countries where we have links with Allies of Hebrew Christians. The cries of our brethren in Israel (Palestine) are particularly insistent and heart-rending. So many of these Hebrew Christians find it difficult to obtain employment because of their open confession of and witness for Christ.

To us in America these suffering Hebrew Christians in Israel cry: "Help us to keep our families from starvation! Please help us to create industries and agricultural enterprises so we can honorably earn our living and be free to witness to our unconverted brethren. Help us now before some of us lose faith, before we despair, before it is too late!"

Dear Christian friends, please do help us to come to the rescue of our needy Hebrew Christian brethren in Europe and Israel. Your gift, no matter how small, at this time of great need will lighten us and earn for you the reward promised by our Lord in Gen. 12:3 and Matt. 25:40.

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rich. So, for any success I have had, I humbly thank God."

In 1935 Mr. and Mrs. LeTourneau signed over nearly all their personal wealth to his Partner. To accomplish this, LeTourneau established a foundation, calling it "God's Treasure Chest." Every dollar of the foundation's money must be used exclusively for spreading the word of Christ. Administration expenses are kept at a minimum. All officials serve without salary.

The foundation also owns over sixty percent of the common stock of R. G. LeTourneau, Inc. It is the largest religious foundation in the world. It supports dozens of evangelists, who tour the nation, visiting remote places usually. One of the foundation's many features is the distribution of religious tracts. In recent years the number of tracts printed and issued has totalled thirty-five million, and these have carried their messages in eight different languages.

Perhaps most men would have felt that with such financial outlays for religion, they had pretty well carried out their work for the Lord. But not this former garage mechanic. He still keeps to the deal he made back in 1929 in Stockton. On one side of his desk is a placard which reads, "Jesus Never Fails." On the other side there is another: "It is not a question of how much of my money I give to God, but how much of God's money I keep for myself."

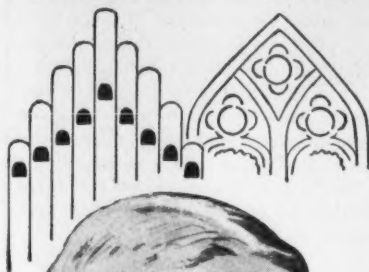
Most of the production equipment in the five factories was designed by the fertile mind of the man who has dreamed up earth-moving machines that do jobs fifteen to twenty-five times faster and as much as fifty percent cheaper than previous methods. One of his prides is the Tournapull, a mammoth machine he personally designed, which will scoop up seventy-five tons of dirt and carry it away at twenty-five miles an hour.

"I believe," LeTourneau said, "that a factory can be dedicated to God as well as a church and that it can be used as a means of saving souls."

In his plants religious meetings are held at least several times a week, usually more often. The day shift has a chance to attend at noon while eating their lunch; the night shift at 11 p.m. Attendance is voluntary but the meetings are frequently jammed to hear LeTourneau, some outside evangelist or a workman in the plant talk about God. Invariably there is a quartet of overalled workmen singing hymns.

Bob LeTourneau is America's Number One flying executive. He bought his first airplane in 1937. With all his responsibilities, LeTourneau finds time to help co-ordinate his religious philanthropies with the foundation's evangelists.

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gelistic efforts. He explains it this way when asked if his evangelistic work interferes with the operation of his factories, "The more time I spend serving God, the more my business grows."

LeTourneau's personal time is dedicated to God. He wholeheartedly practices what he preaches. His hobby is addressing conventions, schools, church groups; in fact, talking to any kind of an audience that wants to hear him. Each weekend he delivers from three to seven lectures in all parts of the United States and Canada, flying in his own airplane. He is a popular speaker, as indicated by the 2500 invitations on file.

HE IS a typical evangelist and couldn't be happier with any other kind of work. When he witnesses for God at gospel meetings, he waves his arms and shouts with the best of them in a loud bass voice, "Gone, gone, gone! Yes, my sins are gone. Amen, brother!" And holding a Bible he'll add, "I hold in my hand the Word of God that has the answers to all questions. It isn't a new social philosophy that we need—it is God. It is to eliminate the friction between God and ourselves we say, 'Lord, from this day on, I will fit my life into Your program. Lord, You lead the way.'"

In speaking before groups of businessmen LeTourneau never hesitates to give full credit for his business success to his partnership with the Lord. "The minute I started that partnership, business boomed," he tells them.

LeTourneau is a big man, over two yards from sole to crown, weighing two hundred pounds. He seldom works less than sixteen hours a day. While visiting a factory, he dashes about on a motor scooter to see that the new gigantic mechanical monsters are taking form according to his latest design—and not with rivets and bolts, but with the welding torch. He often takes the torch himself on the production line to see if some detail can be improved upon. He visits construction projects to see his machines at work.

The factory employees call the firm's president by his first name. He lives on his salary, is anything but a snappy dresser, belong to no clubs, and can't find time to play golf. He never swears, drinks or smokes. At no time has Bob LeTourneau been willing to take any credit for being a genius. "God has been kind to me," he says and will quote from Proverbs 3:6, "In all thy ways acknowledge Him and He shall direct thy paths."

LeTourneau finds relaxation in watching working machinery—"anything with gears in it." He likes to tinker around his airplane. More than once a welcoming committee has come up to the plane to ask a greasy-faced man where they could locate Mr. Rob-

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ert G. LeTourneau, and he answered with a broad smile, "Oh! Hello there. That's me!"

LeTourneau has faced danger a number of times during his thirteen years of flying. But these experiences have failed to dim his zeal for the air. One time while making a landing on a Canadian airport, LeTourneau's plane nosed over on its back. He crawled from the wreckage, rubbed his hands together and, when he saw no one was injured, said to the pilot, "You stay and get the plane fixed up; I've got to get going as I'm due to talk at the church in ten minutes."

One time when LeTourneau attended a meeting in Omaha, Nebraska, he listened to the Rev. R. A. Forrest speak on missionary work. LeTourneau was so impressed he made a contribution. Later, Mr. Forrest sent an unsolicited report on how he had spent the money on a small religious school in Northeast Georgia. Mr. LeTourneau flew down to have a look at the school.

He found the school was struggling to educate underprivileged mountain boys, with strong emphasis placed on the Bible. His subsequent contributions transformed the poor school into a fine institution with splendid buildings. To further help the students and to give them a place to work after graduation, the manufacturer started the Toccoa factory, which now turns out some of the largest machines in the world. LeTourneau decided that this was an ideal place to inaugurate a vocational and educational program. Many of the employees and most of the executives live in smart little cottages which were made at the plant of steel sections welded together.

Mr. LeTourneau's love for steel and the welding torch was also indicated in his gift of a building to the Bethany Missionary Church in East Peoria, Illinois. It is an all-welded steel structure and the members point out that they have one of the most unique churches in the world.

Near his factory at Toccoa, Georgia, LeTourneau established a special flying school for missionaries. He reasoned that with the help of small planes, missionaries would be able to reach places which are accessible only on rare occasions because of the hazardous terrain.

Bob and Evelyn LeTourneau are the same common folks they were back in the Stockton days when Bob built his first scraper by hand and Evelyn went off to try to get a piece of steel on credit, driving the old car with one hand and holding the baby with the other. While some young couples were hitching themselves to a star, the LeTourneau's welded themselves onto the Lord. And like all LeTourneau welding jobs—it stuck.

THE END

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Daily Meditations

by Walter L. Moore

Wednesday, November 1

READ MATTHEW 5:16

Every soul that touches yours—be it the slightest contact—gets therefrom some good.—GEORGE ELIOT

SOCRATES is said to have told Protagoras, an older philosopher to whom he was devoted, "Many a good man and a gentleman has no power of making others good, while you, my friend, are not only good yourself, but are also the cause of goodness in others." Jesus admonishes us not only to let our lights shine, but let them shine in such a way that others shall be led to glorify our heavenly Father.

May the sun of righteousness shine upon us, O God, that we by reflection may help to illumine our dark world.

Thursday, November 2

READ II CORINTHIANS 5:14

O Love triumphant over guilt and sin, my soul is soiled, but Thou shalt enter in.—FREDERICK LAWRENCE KNOWLES

DR. CLARENCE MACARTNEY quotes the head of an insane asylum in New York as saying that those who were sent there by their relatives or neighbors or by the state simply to get rid of them or to restrict their liberties, never recovered. The ones who recovered were those who had some loved one praying for them. Suffering love has redeeming power. The hope of every sinner is the suffering love of God in Christ.

O Thou who art redeeming love, fill our hearts with Thine own self, that we may be instruments of Thy saving power. Amen.

Friday, November 3

READ ACTS 9:5

Take me to you, imprison me, for I, except you enthrall me, never shall be free.

—JOHN DONNE

WHEN GEORGE HERBERT was torn between the life of the court and the ministry of the church, John Donne, who in his youth had been eager to taste violently every thrill that life affords, sent him a seal he had made. It depicted the body of Christ upon the cross extended upon an anchor. It was a way of saying that he

had at last found peace, and that the cross was his hope. Soon thereafter Herbert consecrated himself to the work of the ministry.

We commit ourselves to Thee, O Christ, not only to rest in Thee, but to share the blessedness of Thy salvation with others. Amen.

Saturday, November 4

READ MATTHEW 4:10

TRULY TO LOVE and worship God drives out unworthy loves. Robert Louis Stevenson tells of a young man who, while traveling in Spain, lodged in an old castle. On the wall of his room was a picture of a beautiful but sensuous woman. Her face inflamed his imagination and poisoned his mind. Then he met the lovely daughter of his host, and was charmed by her beauty. When he returned to his room he found that the picture had lost its evil spell.

Jesus, lover of our souls, fill us with devotion to Thyself, that there may be no room for unworthy loves. Amen.

Sunday, November 5

READ PSALMS 139:7

FRANCIS THOMPSON, having been rejected as a candidate for the priesthood and failing in an attempt to prepare himself for the practice of medicine, roamed the streets of London, doing menial jobs to secure food and finally taking laudanum to relieve his pains. Out of his experience came that supreme expression of religious faith, "The Hound of Heaven." The point is that nothing can satisfy the soul of man except genuine religious experience. He hears Christ say: "All which I took from thee I did but take, not for thy harms, but just that thou might'st seek it in my arms."

Spirit of God, who has sought and found us when we would flee from Thee, we yield to Thee, and pray that Thou wilt never leave us nor forsake us. Amen.

Monday, November 6

READ MATTHEW 25:40

Jesus so identified Himself with suffering mankind that any act of kindness to

anyone was done for Him, and to neglect one of the least was to neglect Him. Christians should share His compassion. Ernest Hemingway used a passage by John Donne to strike the keynote of a novel and to furnish its title: "No man is an island entire of itself; every man is a piece of the continent, a part of the main; . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Father, we would not be separated from our fellows, nor seek advantage over them, but would make their joys our own and their pain our sorrow. Amen.

Tuesday, November 7

READ EPHESIANS 4:3

Thirteen staves and never a hoop will not make a barrel.—THOMAS PAINE

THE RELIGION of Jesus brings us into fellowship with God, and also with each other. The New Testament knows nothing of the salvation of individuals in complete isolation from other people. Every soul won to Christ was won to His Church. The evidence of having passed from death unto life was love for the brotherhood. Even the possibility of loving God without loving one's brother was denied. Christianity is love, and love must express itself in fellowship and service.

Dear God and Father of us all, teach us to express brotherhood in the casual contacts of daily living. Amen.

Wednesday, November 8

READ EZEKIEL 3:15

And out of all this hurt of pain and heart-break help me to harvest a new sympathy for suffering humankind.

—VIOLET ALLEYN STOREY

GELETT BURGESS, in "The Educated Heart," tells how we meet a friend with a casual greeting, "How are you?" and he answers, "I've had a bad case of lumbago." We hastily mutter, "Too bad," and hurry on. Then we get lumbago, and plenty of it. When we meet our friend we have a new inflection in our voice: "How about that case of lumbago you had last year? I hope it's better. What did you do for it?" So

CHRISTIAN HERALD

through pain we learn the meaning of sympathy.

Father, we pray that the pain we endure may not make us pity ourselves, but rather deepen our sympathy for all who suffer. Amen.

Thursday, November 9

READ I JOHN 3:10

THE LATE GREAT PREMIER of Canada, W. L. McKenzie King, thus expressed the close relationship between true religion and concern for one's fellow man: "The spiritual interpretation of life teaches us that all human life is sacred; that we are members one of another; that the things which we have in common are greater than those which divide; that each is his brother's keeper."

Prosper and give success to the efforts of all who strive for understanding and cooperation among men, we pray, O God, in Jesus' name. Amen.

Friday, November 10

READ ROMANS 12:21

WHEN WAR COMES and we are unable to be at peace with our neighbors, we are in danger of ceasing to make war on our vices. We do not criticize ourselves, but think of all evil as being concentrated in the enemy. One who questions the righteousness of the cause and motives of himself and his countrymen is considered disloyal. But any nation or church or individual unable to criticize itself and repent daily is certain to lose ground morally.

We pray, O Ruler of the nations, that Thou wilt save our nation from the devastation of war, and from its insidious moral and spiritual dangers. Amen.

Saturday, November 11

READ ACTS 10:47

I glory in the grace and strength of every race, and joy in every trace of brotherhood.

—AUTHOR UNKNOWN

THE ANSWER to all objections to evangelizing the Gentiles was given by God. Peter asked: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" So also the answer to our contempt for any race is to be found in the gifts God has given them. One cannot know the finest minds, the greatest spirits, the strongest characters in any racial group and continue to believe their race to be inferior.

O God, our Creator, we thank Thee for the distinctive qualities in which each race excels, and for the deeper human qualities that make us all brothers. Amen.

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Sunday, November 12

READ PSALMS 127:1

A VISITOR, it is said, came to America to discover the secret of her greatness. He went to Wall Street and, impressed by New York's great financial district, he said, "This is America's strength." Then he visited Washington, studied the institutions of free government, and said, "This is America's strength." Finally he was a guest in a rural home, saw the father gather his family around him at evening, read the Bible to them, and pray for them. "Here," said the visitor, "is the true greatness and power of America."

We pray, O God of our fathers, for a revival of religion in the homes of our land, for Thy name's sake. Amen.

Monday, November 13

READ ROMANS 13:10

PROFESSOR DELITZSCH, of Leipzig, wrote a pamphlet in the latter part of the 19th Century appealing to the European nations to cease persecuting the Jews, showing how such conduct was opposed to the teaching of Christ and the spirit of the New Testament. A paper quoting extensively from this pamphlet fell into the hands of Rabbi Lichenstein. Deeply impressed, he began the study of the New Testament, which led to his conversion. He said: "I looked for thorns and gathered roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness."

Save Thy church, O God, from efforts to promote Thy cause in ways that are foreign to Thy spirit. Amen.

Tuesday, November 14

READ ACTS 7:60

TO FORGIVE all who harm us is absolutely necessary if our sins are to be forgiven. But it is only made possible by God's grace. We cannot wrest ill will out of our hearts by our own power. When Joseph Parker was a young man he was debating with the infidels in an English mining town. One of them shouted at him, "What did Christ do for Stephen when he was stoned?" Later Dr. Parker said that the answer was given him as an inspiration from heaven: "He gave him grace to pray for those who stoned him."

Give us, O Christ, the grace of complete forgiveness to any who may ever trespass against us. Amen.

Wednesday, November 15

READ PHILIPPIANS 4:11

My crown is call'd content; a crown it is that seldom kings enjoy.—SHAKESPEARE

NORMAN VINCENT PEALE preached a sermon some time ago on "Skill in Taking Things as They Come." That is what Paul had acquired. "I have learned," he said, "in whatsoever

state I am, therewith to be content." Asked to sum up his philosophy of life, Henry Ford once answered: "I have a few simple rules, for I am essentially a simple man. First, I do not eat too much. Second, I do not worry too much. Third, I put my faith in God and do my best and believe that whatever happens is for the best."

Give us faith to believe in Thy purpose behind the providences of our lives, and grace to receive gratefully whatever Thou dost send. Amen.

Thursday, November 16

READ GENESIS 9:14

SOME TIME AGO I flew from Atlanta to Miami on a night plane. When we took off it was very dark and some rain was falling. We went up through the blackness for perhaps twenty minutes, and then burst through into the bright moonlight above. The tops of the clouds reflecting the silvery light were breathtakingly beautiful. From beneath they seemed utterly dark. How different when seen from above!

We believe, O God, that the light of Heaven shines on earth's every dark cloud, and that one day we shall see the beauty where now we see but darkness. Amen.

Friday, November 17

READ ACTS 24:25

A VIVID STORY by Soren Kierkegaard tells of a wild duck that came down in a barnyard and stayed with the tame ducks. After months of tame living and heavy eating, he tried to rejoin his wild companions when they passed over, but he was too heavy and soft. Each time they came over he was stirred to make a slight effort, but finally the time came when he felt no desire to fly. So is the insidious effect of being content with low living, until one no longer thrills to higher things.

O Christ, who being lifted up dost draw all men upward, keep us responsive to the appeal of the highest. Amen.

Saturday, November 18

READ I SAMUEL 15:22

Of all the substitutes for a good life, worship is the most superstitious and hypocritical.—HARRY EMERSON FOSDICK

WORSHIP has often been thought of as a substitute for righteousness, as though God could be placated by pious observances and flattering praise. Jesus said that when a person preparing to worship remembered that there was something amiss in his relations with his neighbor, he should make things right before worshiping. Isaiah denounced the practices of his people, who observed religious forms solemnly without repenting of their cruel social injustices.

Prepare our hearts to meet with Thee, divine Father, and may our wor-

ship be preparation for more useful living. Amen.

Sunday, November 19

READ MATTHEW 6:6

THOMAS A. EDISON refused to undergo treatment that might have relieved his deafness, because he feared that hearing sounds might prove distracting. Bruce Barton says: "It would do the world good if every man in it would compel himself occasionally to be absolutely alone. Most of the world's progress has come out of such loneliness." Not only creative intellectual activity, but spiritual communion with God requires that one sometimes be quiet and alone.

O Thou who didst speak to Thy prophet in the voice of gentle stillness, forbid that we be so deafened by earth's noises that we cannot hear when Thou speakest. Amen.

Monday, November 20

READ REVELATION 11:15

THE ROMAN ARMY lost 60,000 men in eighteen terrible months of war with Hannibal, and in 216 B. C. the Carthaginians encamped not three miles from the wall of Rome. But when the ground on which the enemy stood was put up for sale in Rome, it brought its full market value. Romans believed that Rome would win, and she did. The New Testament does not harbor a question concerning the ultimate victory of God and righteousness. The Kingdom is coming!

We reassert our faith in Thee and Thy victory in the world, Almighty God. We rededicate ourselves to Thy service. Amen.

Tuesday, November 21

READ II CORINTHIANS 4:7

GOD OFTEN CHOOSES very unlikely instruments to accomplish wonderful works. On a bridge in London one St. Thomas' Day a kind man found an abandoned infant. He called him Thomas Bridges. The child grew up, was educated, dedicated his life to God, and went as a missionary to Tierra del Fuego. After a scientific expedition to that land, Charles Darwin sent a contribution to the missionary, saying that he had formerly had little use for missions, but having seen the change in the lives of the natives brought about by Bridges, he wanted to have a part in the work.

We who are very earthy pray, O God, that Thou wilt cleanse and purify us and make us fit vessels for Thy heavenly treasures. Amen.

Wednesday, November 22

READ I THESSALONIANS 4:11

WRITING on the importance of training, General Eisenhower said: "What

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the church should be telling the worker is that the first demand religion makes of him is that he should be a good worker. If he is a carpenter he should be a competent carpenter. Church by all means on Sundays—but what is the use of church if at the very center of life a man defrauds his neighbor and insults God by poor workmanship?"

O Master Carpenter, help us to express integrity of character and Christian love in our daily work. Amen.

Thursday, November 23

READ MATTHEW 5:37

CONTEMPORARIES of Jesus used a complicated system of oaths. A statement in one form was to be taken as true. In a slightly different form it was not. The object was to confuse and deceive the hearers. Jesus, who despised subterfuge, condemned the whole system. A Christian uses language to reveal thought, not to conceal it. We are to ask, "Am I making the truth clear?" rather than "What kind of impression am I making?" or "Will this get him to do what I want done?"

O Thou who searchest the hearts and understandest all secrets, enable us to be forthright and honest with ourselves, our fellow men, and Thee.

Friday, November 24

READ MATTHEW 13:25

The only sins worth thinking about are sins of omission.—ROBERT LOUIS STEVENSON

THE SINS of which Jesus warned most earnestly were the sins of omission. The two sources from which the good is constantly threatened are the aggressive designs of evil men and the indifference of good men. In the parable of the tares it was "while men slept" that the enemy came and sowed tares among the wheat. As Harold Phillips reminds us, "Sleep then became the unwitting accomplice of treachery."

O Thou whose works of love never cease, we seek forgiveness, not merely for the wrongs we have done, but for the good we might have done, and did not. Amen.

Saturday, November 25

READ ACTS 20:35

It is in giving—not in seeking gifts—we find our quest.—AUTHOR UNKNOWN

A MINISTER, while visiting in a poor section of his city, came out of a house to find a poorly dressed boy holding his younger brother by the hand as they admired the minister's shiny new automobile. Somewhat abashed at the thought of his own riches, the pastor explained: "My brother gave it to me." "Gee, mister," said the older boy, "I

wish—" and the minister expected him to say, "I wish I had a rich brother." But he said, "I wish I could be a brother like that!"

Divine Giver of every good gift, grant us grace to be generous with others as Thou art with us, and with love like Thine as our motive. Amen.

Sunday, November 26

READ II TIMOTHY 3:5

And help us this and every day, to live more nearly as we pray.—JOHN KEBLE

THE AUTHOR of II Timothy warns of perilous times to come when men should be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," and other comparable things, concluding with "lovers of pleasures more than lovers of God." Then comes the surprise: "Having the form of godliness." They are outwardly religious. Selfishness, pride, and impurity are always more dangerous within the church than outside of it.

Save us, O Lord, from qualities of spirit and ways of living that would make us as professing Christians an embarrassment to Thy cause. Amen.

Monday, November 27

READ I JOHN 5:4

VICTORY in any field of endeavor is impossible without faith, and defeat is almost equally impossible when faith is strong. Helen Keller, blind and deaf from birth, was advised by the president of Radcliffe College not to try to take a college course. She replied: "A good soldier never surrenders before the battle." She did not surrender, and she became a splendidly educated person.

We come to Thee, Almighty God, the source of all courage and strength, that Thy Spirit may prepare us to face the tests that lie before us. Amen.

Tuesday, November 28

READ JOHN 14:6

JOHN KNOX, father of the Reformation in Scotland, was converted by reading the New Testament. He said: "It was the fourteenth of John that spake first to my heart. Here, thought I, is what I require, and I seized upon the Divine Word with the joy and appreciation of a starving man. When the heart feels itself lost and aching it delights in the very syllables of Scripture. How the words glowed with a sweet perfume of love, and with what delight did I read them!"

We thank Thee, blessed Teacher of life, for the Scriptures that have spoken to our deep soul needs. May Thy Word be increasingly a lamp to our feet. Amen.

Wednesday, November 29

READ II TIMOTHY 4:6

COLUMBUS, on his historic voyage of discovery, believed he was sailing not toward annihilation, but toward a rich and beautiful land. Long before sighting that land he began to see leaves and branches of trees floating on the sea. By them his faith was confirmed, and he sailed on with increased confidence till he reached the beautiful Bahamas. So we believe surely that we sail not toward annihilation, but toward a fuller life. That faith is confirmed and made more certain as we draw nearer to our goal.

We bless Thy Name, O Lord, for the unfolding of Thy life in us, which alone makes immortality reasonable and desirable. Amen.

Thursday, November 30

READ ROMANS 1:21

Thou that hast given so much to me, give one thing more—a grateful heart.

—GEORGE HERBERT

JONATHAN SWIFT, in "Gulliver's Travels," says concerning the Lilliputians: "Ingratitude is reckoned among them a capital crime; for they reason thus, that whoever makes ill return to his benefactors must needs be a common enemy to the rest of mankind, from whom he hath received no obligation. And, therefore, such a man is not fit to live." One of the sins of which the heathen of Paul's day were guilty was this: "Neither were thankful."

We offer grateful thanks to Thee, good Father, for all that we recognize as blessings, and for Thine austere providence through which we are benefited even more. Amen.

THE HIDDEN YEARS

(Continued from page 30)

She was several years older than her sister Zoe, and so in the full splendor of her maidenhood—tall, and of a very gracious dignity, dark like her sister and with the same sadness in her large black eyes.

"He says he is our cousin and has come to seek us," said Zoe.

The great dark eyes of the elder girl rested searchingly upon me, calmly questioning.

"You are the son of Miriam, our father's sister?" she asked, and her voice was like her sister's, but even more round and mellow and flute-like. "And wherefore do you seek us?"

"My mother heard of your father's death—peace be with him!—and that you were left lonely. She would have you come and live with us at Nazaret. See, here is her own word!" and I pulled out my tablet and handed it to her.

(Continued on next page)

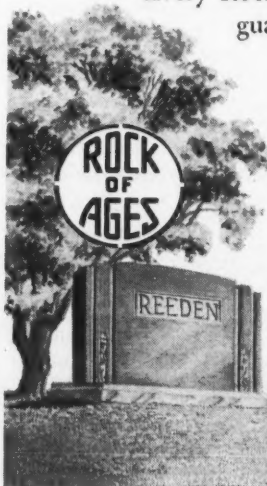


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"We are very grateful to your mother and you, Cousin Azor, and we will gladly come with you to Nazaret."

ON THE NEXT DAY but one we started on the journey to Nazaret. The two girls rode the other asses, with some of their bundles tied on to them, and the rest I piled on my beast and walked beside it.

They had spent most of their lives in Kedesch, so this journey by the country paths, up and down the hills and across the streams, was a new joy to them.

Zerah, by reason of her three or four more years, and having been in charge of the household since her mother died, and sharing her father's troubles, was the graver of the two, as she was, I suppose, the more beautiful.

But Zoe, who looked up to me, grew and grew upon me till I thought there never could have been a sweeter maid in Israel.

I told them much of my chief friend, Jesus. In fact, I talked so much about him that I remember Zerah saying, with her grave sweet smile, "He must be a very wonderful man to fill your heart and mind so full of him."

"Oh, he is," I said. "He is the best and most wonderful one you can imagine."

They rejoiced in everything we saw—in distant Carmel and a silvery gleam of the Great Sea, in the glimpse of the blue lake on the other side whenever we topped a hill, in Tabor and Gilboa, and especially in the wonder and beauty of our flower-decked plain.

It was the afternoon of the third day when we came to the foot of our hills. We had hardly started to climb when I saw a white figure coming lightly and swiftly down the path to meet us.

"It is Jesus," I said. "He comes to welcome you. They saw us from the workshop."

And presently he met us, with Tobias jumping up beside him. He kissed me warmly on the cheek and said, "God has sped you happily, Little Azor. And these are your cousins," and he gave a welcoming hand to each of the girls.

He looked sweetly and straightly at each of them, with the deep stars in his eyes, and said gently, "The Rising of Light, and 'Life.' You are surely well named. Welcome to your new home! May God give you great happiness amongst us!"

THE COMING of Zerah and Zoe was one of the happiest things that ever happened to us, and I can never be grateful enough for it.

It was my mother's gracious thought, and we all shared in the benefit of it, and she by no means least. She loved them as if they had been her own, and they repaid her in full.

Of an evening, when the day's work was done, and their three spindles

twirled merrily and ceaselessly as they sat outside in the cool of the sunset, very often Mary would come along from the other house and bring her spinning too. As often as he could Jesus would come too, with Tobias at his heels, and would sit and talk, and tell us stories which sometimes slowed the twirl of the spindles, so absorbing were they.

And he liked to get the others talking—who indeed needed no prodding as a rule, for when he was not there their tongues rippled on like merry brooks in springtime.

But when he was there I noticed that Zerah and Zoe were more given to listening than to talking, and Zerah especially. When Jesus talked in that rich voice of his which seemed to play upon the strings of one's heart, her eyes would dwell upon him intently at times and at times would settle on the distant hills.

Zerah remained for me just as I had thought of her that first day I saw her at Kedesch—something almost too wonderful for this common workaday world of ours. She was, as a woman, what Jesus was to me as a man, something quite above and beyond one's ordinary ken.

It was Jesus himself who spoke of her one day as we passed a clump of lilies by the roadside. He stopped and reverently touched one, and stood gazing down into it with delight. And then he said, very softly, as if it was but his thought that spoke, "No earthly queen was ever robed like these, nor had such grace and beauty. They make me think of Zerah... pure white and heart of gold..."

BUT I must not let you think that all his evenings were spent in our company. There were many times when we sat hoping he might come and he did not. And we missed him. We felt something wanting. The glow of the sunset was not so bright and our talk seemed commonplace.

For as time went on he went oftener and oftener up to the hill-top alone, with the weight of many things in his face and in his step.

His mother was greatly concerned about him. He was very gentle and tender with her, but I do not think she obtained any enlightenment from him, or surely she would have told me when we talked of the matter.

What was working in him was—I know it now—too vast and too sacred for any discussion of it, even with his mother. And perhaps he himself was at this time only as yet beginning to understand, and even then but dimly, all that it meant.

(To be continued)

Abridged from the book entitled "The Hidden Years" by John Oxenham, published by Longmans Green & Co., New York 3, N. Y., \$2.75.



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By Amos John Traver

• Sunday, November 5

OVERCOMING TEMPTATION

MATTHEW 4:8-11; JOHN 6:15;
ROMANS 13:12-14;
I CORINTHIANS 10:12, 13; JAMES 1:12

"WHY does God allow temptation? Why does He permit men to sin?" How often in my pastoral ministry have I heard these questions! God could have created man without the ability to rebel against Him. We would then be slaves, robots, machines. God wants us to love and serve Him because we freely will it. He wants sons and daughters who turn their backs on the prodigal life and choose to stay in the Father's home, not like the elder brother in the parable, but for the love of the Father. There must be responsibility or there can be no freedom.

It is in the very nature of our manhood that freedom rests. Our freedom is complicated by the inheritance of long generations of sinning ancestors. It is also greatly affected by the sinning world in which we live. We are weakened in temptation by social pressures. The alcoholic may inherit the susceptibility to drunkenness as the child of tubercular parents may inherit physical weakness, though he does not inherit the disease. Or the practice of drinking may be so common to his home or his social set, that he is led to indulge.

MOVIES, radio, television, fiction in magazines and books, advertising—all add to the social pressures that, according to a Gallup Poll, result in 65 out of every 100 Americans over 21 using beverage alcohol today. Education alone is not enough to overcome these pressures, though it is an important aid. Laws to restrict the evil traffic and strict enforcement of those laws are not enough, though certainly needed. The power to overcome temptation is Christian faith. Social pressures to drink must be met head on by the inner pressure of the love of Christ.

A Christian must always be his best and do his best for Christ. A habit that makes animals of those who were created to be sons of God robs God of the time, talent, energy and devotion that is due Him. If the one-talent man was judged for digging a hole and burying his talent, how much more responsible

is the man who loses, in selfish indulgence and drunken debauchery, all his ability to serve God.

Temptation is inevitable. Jesus faced it at the very dawn of His ministry. The Devil's suggestions seemed so innocent. Jesus was founding a Kingdom. Jesus was claiming to be the Son of God. Why not feed Himself by a miracle when hungry? He had the power. Why not do a spectacular stunt by leaping from a tower of the temple into a crowd? Why not compromise a bit with the Devil and so win the world He came to win? The Devil is a great rationalizer.

PAUL tried to help the new-made Christians in Rome and Corinth as they met their temptations. He reminded them that Christ conquered His temptations and that He would give them power to conquer theirs. We need that lesson today. When selfish desires seek to compromise our devotion to Christ, that is temptation. Only the love of Christ can win us the victory.

Questions:

Jimmie Fidler, famous Hollywood columnist, says, "The motion-picture industry has become America's ace liquor salesman." Discuss. What should we do about it?

• Sunday, November 12

ENRICHING OUR CHRISTIAN FRIENDSHIPS

ACTS 11:11-18; PHILIPPIANS 2:1-5

WILLIAM P. MERRILL tells of a Negro preacher who was ninety years old. He boasted that he had preached more than ten thousand sermons from the same text. Dr. Merrill was skeptical until he heard the text: ". . . Having this mind in you which was also in Christ Jesus." That text is inexhaustible.

Dr. Moffat translates it, "Treat one another with the same spirit as you experience in Christ Jesus." Friendship is enriched, life itself is enriched, when Christ becomes our pattern as He is our Saviour. The saved person will translate the newly established relationship with God in Christ into loving relationship with others.

Religion can become very self-centered. We may be so concerned with getting to Heaven ourselves that we forget our neighbors. In that striking story of the servant who owed his master an impossible debt, Jesus pictured his doom because forgiven, he would not forgive his fellow servant. He did not treat his brother with the same spirit he had experienced. Christians should be so close to Christ that they share His love for all men.

Hans Leitzman wrote, "In the very birth hour of Christianity a reactionary movement was started." When Peter accepted Cornelius and his family into the church, he was summoned to Jerusalem to stand trial for his act. Jewish prejudice still reigned in the hearts of many of the leaders. They wanted to make Christianity an exclusive religion. It might be all right to preach to Gentiles, but they should not expect to be received into full fellowship. Too many think selfishly about their church. In a nearby town a Negro musician of nation-wide reputation was received with his family into membership in a Protestant church. Some of the members were indignant and the church was nearly split in two. Why was it that these angry people did not rejoice that another family had been received into Christian fellowship? Were they thinking of themselves, or of others? Were they thinking with the mind of those who objected to Cornelius, or with the mind of Christ?

Christian fellowship must reflect the spirit of Christ. It will win the world into its circle when it looks upon the world with the eyes of Christ. A student in Sweden expressed his hostility to Christianity on every possible occasion. One day the principal of the school called him into his office. "Why do you oppose Christianity?" he asked. "Does it not teach peace and justice in the world and love of neighbor?" After a thoughtful pause the student replied, "I guess what I resent in Christians is not that they are Christians but that they are not Christian enough." Our churches will grow in grace in the measure we look with grace upon our neighbors. Christian friendship dare not be exclusive and self-centered. Christians live unselfishly for others, for Christ's sake.

Questions:

What would Jesus think? Would this question be a practical guide in making friends? How can we know what Jesus would think about those who might be our friends? Can Christian friendship be built on self-interest?

Are there any marks of exclusiveness in your church or class? What are the modern types of those who opposed Peter and Paul? What can we do to defeat them and make our church catch the world vision of Christ?

(Continued on next page)

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• Sunday, November 19

WORSHIPING TOGETHER

ISAIAH 1:11-17; JOHN 4:19-24;
COLOSSIANS 3:16

"MY SOUL has been panting, pining for the courts of the Eternal; now soul and body thrill with joy over the living God, over Thine own altars, O Lord of hosts, my King, my God." So Dr. Moffatt translated the familiar words of Psalm 84:2. This is the spirit of true worship. The whole being pants and pines for the realization of God's presence. The duty of worship is clear. We would be ungrateful indeed if we did not acknowledge our debt to God in prayer, praise and thanksgiving. Neglect of worship is proof of our failure to appreciate God's goodness.

But true worship has deeper roots. Worship rises out of our need to express our love to God. It comes from our felt need of God's forgiving love. It becomes the channel through which power for Christian living flows into our hearts. God speaks to us through worship, even as we speak to God. God's love is expressed to us, even as we express our love to God.

Worship is a word that is significant in itself. It comes from an old English word, "worthship." True worship recognizes the worth of God to us. It must express that worth. More than that, it must realize God's presence. It is not enough to express our thoughts about God. That could be very academic and cold. It could be very true and intellectual without our souls "thrilling with joy over the living God."

"Extreme busyness is the sign of deficient vitality." It was Robert Louis Stevenson who wrote that as he experienced the enforced quiet of a long illness. Someone remarked that while the Japanese might die by harakiri, Westerners were more likely to commit mass suicide by hurry-scurry.

There are times when we need to worship alone. We need to voice our own personal devotion to our Saviour. Thoughts too intimate to share with others must be expressed to our Lord. With the open Bible before us we bow our souls to the God who speaks to us through it. It is as though there were no one else for whom God gave Himself in Christ, as though the Cross were raised as a personal gift of God's love to us. There are other experiences of worship that must be expressed in fellowship with others. We unite our hearts and voices in common expression of love and gratitude. We join with our neighbors in bringing our sacrifices to God's altar. To neglect either personal or group worship is to impoverish our souls.

Paul saw the need of this fellowship of worship when he wrote his letter to

the Colossians: "Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thankful hearts" (Colossians 3:16, Moffatt). Paul would offer the same prescription to our generation. He knew that godly living can only grow out of constant communion with the living God. If our Christian living is weak and faltering it is because we have not realized the presence and power of God, because we have neglected personal and public worship.

Questions:

Study the order of worship used in your church services. In what parts does God speak to you and where do you speak to God? Is there confession of sin and is there a declaration of God's forgiveness? Discuss forms of worship. What are the dangers of formalism and how can they be overcome? How can worship be made more vital in your church?

• Sunday, November 26

STEWARDSHIP OF MONEY

II CORINTHIANS 9:6-8; PHILIPPIANS 4:10-18

"MY MONEY is myself," is the way Dr. A. F. Schauffler said it. If your money is not a part of yourself, it is a part of someone else. Did you inherit it from your parents? Then it is a token of your father and mother. It represents so many hours of their work, so much wise investment of their energy and thought, so much of their lives. If you earned it, we may call it your "congealed sweat," as another writer has suggested. Money is a token of the investment of time and talents. It is a token of life itself.

Jesus had more to say about the right use of money than about any other life problem. If you do not believe this, go through your Gospels and count His references to money, wealth, property. Money is power. If mastered by a heart devoted to Christ, it becomes a mighty power for good. If it becomes the master passion, it dries up the soul of a man, makes him selfish, proud, greedy and hard-hearted. The love of money gets into the bloodstream of many a man. The rich farmer in one of Jesus' parables, instead of distributing the surplus of his bountiful harvests among his poor neighbors, built ever larger storage barns. Perhaps he said in his youth, "I will work hard, save my money and one day I will be rich. Then I will do many good deeds with my wealth." The subtle temptation of money is to put off generosity until we get more. The day never comes when we have enough. From year to year we set our goals higher and the good deeds

are never done. Finally the voice of Judgment speaks to us. "This night will thy soul be required of thee, then whose shall these things be?" The answer to that is probably quarreling relatives going to law over the money for which we gave the best of our lives.

There was good reason for Jesus' emphasis on the danger of money. The religious leaders of the Jews, those who opposed Him most bitterly, were lovers of money. He touched a sore spot when He drove the moneychangers out of the temple courts. It was profitable business for the priests. Craft was interwoven in the whole system of Jewish sacrifices. Jesus saw with sadness how the rich Pharisees defrauded their laborers, took advantage of their poor tenants and boasted of their sharp business deals. Greed still struggles with generosity for our souls.

Paul is credited with being the most theological writer in the New Testament. Certainly he gave us an interpretation of Christianity that has dominated Christian thinking to this day. Yet Paul was practical. His letters abound with common sense instructions to the new Christians in his churches. As did Jesus, Paul gave advice on the use of money. Sometimes we almost make a joke of his insistence that "God loves a cheerful giver." The point he is making is vital. He does not demand any certain amount that should be given to the Lord's work. He does demand that it be a free gift of love and gratitude. When he thanks the Philippians for their gifts, he tells them that he was not so much concerned for the money but for their motives in sending it. Not *how much* do you give, but *why*?

The whole question is solved when we "first give ourselves to the Lord." Money is only a sector of our lives. If Christ is first, if we can say, "For me to live is Christ," our money has importance to us only as it is made to serve Christ. The love of money is a form of the love of self. The love of money cannot find a place in a heart where the love of Christ is supreme.

Questions:

"No service of Christian worship is complete without an offering." Discuss. A pastor said, "I have the offering early in the service because I do not like to introduce finances where it may take the people's minds off the sermon." What do you think of that? Is the offering a high or low point in the worship service?

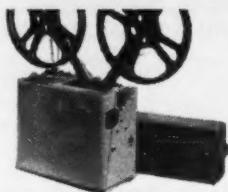
Lutheran World Action is one of many movements to bring relief to war-devastated Europe. Its motto is "Love's working arm." By my gifts I can reach all the way from my home in Ohio to Germany or Japan and feed a hungry war-orphan or help rebuild a bombed church. How do you like that motto for giving? Apply it to your church benevolence budget.

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OPERATION FREEDOM

(Continued from page 22)

shoes and eased himself into his favorite chair, Kenneth, Jr., 14, approached with worried eyes.

"Dad, could you please help me with my homework?"

Exhausted, the father hardly looked up at his son. "Sorry, Ken, but I'm all tuckered out."

"But Dad, it's a theme I have to write this weekend and it has to be on the teacher's desk Monday morning." A moist hand held some scrawled notes, a shoe traced the pattern of the rug.

At that the father looked up at his son and saw a bright tear standing in one eye. "Oh, come now, son, of course I'll help you. What's the theme about?"

The boy ran the back of his hand across his eye, but he still looked worried. "That's just it, Dad, I don't understand it."

"Tell me the best you can," urged the father.

As the boy, with halting words, told his father what sort of thing the teacher wanted him to write about, the tired lines in Kenneth Wells' face turned to lines of consternation, his fatigue turned to restlessness. By the time the boy was finished, the father was sitting bolt upright, his mind a tumult.

STATISM... totalitarianism... the negation of the American Way of Life... personal irresponsibility... the un-importance of the individual... people reduced to one common level with no individual opportunity, no incentives... these and many more things the boy seemed to be telling him.

It must be faulty teaching or faulty understanding, he didn't know which...

Did those brave men, a century and a half ago, fight and bleed and die for... this? Shall so soon what those God-fearing souls bought so dearly—Freedom and the infinite importance of the individual—be forgotten?

"We hold these truths to be self-evident... secure the blessings of Liberty to ourselves and our posterity... this nation under God..." The soaring phrases of our great national documents rang in his head. Founded solidly on belief in God, he knew our Constitution and the American Way of Life are indestructible, but they could be misunderstood, they could be forgotten.

Kenneth Wells lay with open eyes that night staring into the blackness of his bedroom... thinking, planning. The next day, he and Mrs. Wells took young Ken to the nearby picnic grounds and there, under the trees, both Father and Mother questioned the boy. The answers were always the same.

That Monday, Kenneth D. Wells

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asked for an indefinite leave of absence from Union Oil Company and set out on Operation Freedom.

Of course he had no funds, but then, who ever set out on God's work with a fat purse? He had many highly placed friends and acquaintances; he is spoken of as the man who personally knows more management men from president to foreman than any other person in the U. S. And already the seed of an idea that was to burgeon a few years later as Freedoms Foundation was lodged firmly in his mind.

And, oh yes, Kenneth Wells had another asset—himself. In persuasiveness he is a combination of a Fuller Brush man and a Billy Sunday.

He began visiting business and industrial organizations, colleges, foundations . . . always talking about our blessed common heritage and how the people in these parlous times must be reminded of it. He says: "America is built solidly on God's goodness and mercy and is therefore indestructible. The American people need never know fear, for America cannot be defeated!"

Soon he met up with Don Belding, head of the big advertising firm of Foote, Cone and Belding. He had known Mr. Belding for a number of years. Ken Wells talked about Freedom and the advertising man listened, enrapt. A short time thereafter, Mr. Wells was informed that, with some nudging by Mr. Belding, he, Kenneth Wells, had been appointed to the important post of Director of Operations for the Joint Committee of the American Association of Advertising Agencies and the Association of National Advertisers Program on Economic Understanding.

Then early in 1949 another friend, Edward F. Hutton of the investment firm bearing his name, came forward, listened to Ken Wells talk about Operation Freedom and another stalwart soldier was added to the crusade. Later the three men sat down to talk and out of that talk came Freedoms Foundation, Inc.

Freedoms Foundation is consecrated to doing something about that strange American paradox: we all speak glowingly of the American Way of Life but few of us really know what it is and how it works. These three men reasoned that although many educational programs on Americanism existed, there was a need for a program which would call upon the creative thinking of every American.

They hit on a sure-fire way of doing just that. Large sums were raised for a yearly contest with generous awards in enough categories to make every American citizen of whatever background and age eligible to compete. Awards are made for the best expressions of American Freedom in any and



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Total awards for 1950 amount to \$160,000. This is more than twice that of the Nobel Prizes and the Pulitzer Prizes combined! Awards to adults are made in seventeen categories, as for example, advertising campaigns, cartoons, community programs, editorials, articles, sermons, movies, as well as a "general" category which can be anything. Special awards to schools are made in five categories.

The yardstick by which the entries are measured is the "American Way of Life Credo," designed by Don Belding. Published in *Reader's Digest*, March, 1949, the credo received an enthusiastic reception and has since been reprinted to the extent of 60 million copies. In monument form, the credo has as its base "Fundamental Belief in God," above that a stone is marked "Constitutional Government Designed to Serve the People," and above that is a listing of our "Political and Economic Rights."

The first yearly awards were made in the fall of 1949. At historic Valley Forge in Pennsylvania, General Dwight D. Eisenhower stood in a large barn converted into an auditorium and presented checks and honor medals to some forty Americans from all walks of life. These folks had done an outstanding job of speaking up for the American Way of Life, thereby helping their friends and neighbors get a better understanding of the system which has given them more freedom than exists anywhere else in the world.

The offices are also located on the spot where in that dark winter of 1777 men froze and starved and Washington bent his knee in the snow and asked God for His help.

The Foundation itself does not decide on the merits of the entries. Last year, for instance, the awards jury consisted of eight Chief Justices of State Supreme Courts, and thirteen principal officers of organizations such as American Legion, Kiwanis, D. A. R., Lions.

Kenneth Wells wants the fact stressed that every American citizen is eligible for an award. "If you have made or are making during this year any contribution to a better understanding of American Freedom, in any form whatsoever, you should join in this great competition," he says.

Never has it been more important for all of us to know the why and wherefore of the American Way of Life. When we know just what our Freedom under God means, it cannot but help to banish fear, to help us meet with confidence whatever may come. With its incentive system stimulating all of us to think and express ourselves on our sacred heritage, Freedoms Foundation is making a great contribution to our nation and its people. As General

Eisenhower said at Valley Forge last year in addressing the Foundation: "Your work will not end until all people everywhere come to believe in justice, in freedom, in equality among men, in peace for all the world."

All this began when a little boy asked his tired father for help with his homework. Kenneth Wells, who now lives with his family at Valley Forge, undoubtedly muses about that when on Sundays they attend Valley Forge Memorial Chapel and probably, along with other thanks to God for His blessings, he also smilingly thanks Him for making him listen to his son that night.

CITY SLICKER

(Continued from page 22)

could marry Jean? That would be Sam's way to save his face, all right. It could also be Sam's way of making a tricky bargain.

Ed said, "You're going to put this agreement in writing?"

Sam hesitated, and looked at the ground. Then: "Yep. Right now. Come on up to the office."

His field were plowed and seeded before Ed found out from the county agent that he'd been tricked.

"I've been around for over thirty years," the county man said. "One time at the state fair, I remember, somebody had an ear of corn with an odd row count. Only time I ever saw it. I always figured it was a trick. Corn just don't grow that way."

Ed kept the hurt in his own heart till he could stand it no longer. Over a month had gone by before he put the question to Jean. Did she know of this new deal her father had made?

Jean knew, all right. She said, "It was Dad's way of getting you to use your land. But what have you lost, Ed? From the way you've started, you'll outstrip Dad on his yield. He figures you'll run two hundred bushels to the acre."

Ed didn't argue. In any event his year would be up in the fall. And Jean's eyes were strange—as if she was holding back.

Even though he was dead tired at night, he took time out from sleeping to pore over his books. The glimmer of an idea had taken root in his mind.

The corn eared out perfectly. The weather was in his favor throughout the growing season. The height of the stalks was not extraordinary. It was the size of the ears themselves and the number per stalk.

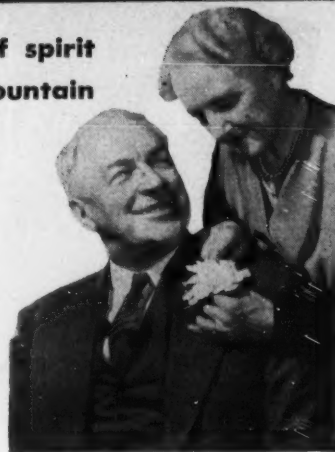
Farmers—most of them strangers—started dropping in. Their opening remarks ran about the same: "Wanted to see this corn of yours for myself. Heard stories you were making the best crop ever grown in the county."

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they formed a pattern with their exclamations: "I never saw the beat of this!"

They wanted to know what kind of seed he had used, how he had fertilized, what had been grown previously. Many of them pulled notebooks out of their pockets and carefully wrote down his answers. All the while they talked, there was open admiration in their eyes.

It gave him—well, sort of a comfortable feeling. Until now he had never considered himself seriously as a farmer.

Not for worlds would he tell Sam Sheldon that his feelings had changed. Not for worlds would he tell him that he planned other bumper crops for the following year. Sam had played a part in the transformation, true, but mostly, Ed told himself, what he felt was satisfaction at doing a job better than the average. Additionally, there was a surprise in store for Sam Sheldon.

Ed sprung it two days before the harvest.

He walked into the Sheldon living room with three ears of corn in his hand. They were not prime ears nor even up to the standard of the rest of his crop. But all three ears had one thing in common: the number of rows was odd.

The old man counted the rows on each ear. He moved over to the light to inspect them more closely. Then he threw back his head and roared with laughter.

Pointing a finger at Jean, he snorted, "I've been hoodwinked for fair—by my own daughter." Again he threw back his head and laughed. "She put that idea in my head. I still don't see how you did it, but it's pretty plain the young folks got together to outsmart the old man."

Jean's face was a brilliant crimson. "We didn't get together. I only told Ed I knew about your bargain. When a man has majored in botany at the university, you can expect—"

Ed sighed. "You do it with a knife," he said. "Cut out one row and a section of the cob along with it. The corn must be very young. When it matures, you've got your freak."

Sam Sheldon was still chuckling deep in his throat. "Outsmarted!" he chortled. "By a city slicker at that! Well, when are you two getting married? I said—"

Jean's face colored again. "If you must know," she said, "I bought my wedding dress two weeks ago."

Putting his arm around Jean, Ed said slowly, "There's one more thing you may as well know, Sam. The farmer's taking a wife. The writer may be along, but he'll be in the back seat all the way. And now—if you don't mind—"

He looked down to find Jean's lips already waiting.

THE END

Christian Herald

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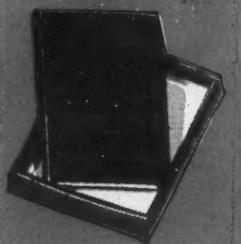
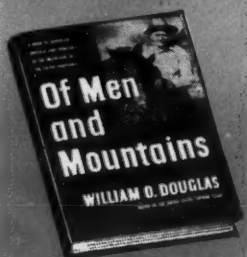
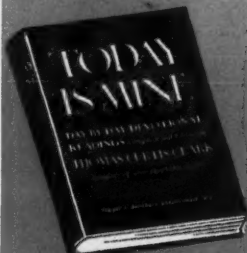
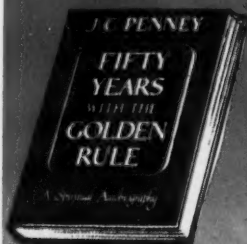
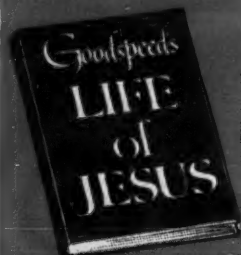
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The author reads proof on her "Christmas Without Johnny."

The Kind of People You Know

By GLADYS HASTY CARROLL

THERE is a hint of a rainbow in the literary sky for the first time in some twenty years.

During that time many people in many walks of life, who like to read, have asked one another, "Why do we so rarely find a book of fiction—or even a short story in a magazine—about people like ourselves? As I look around, it seems to me that we are quite typical of our generation. We are not rich enough to be bored with life. We wish hard and work hard, and get part of what we want, and are, on the whole, reasonably satisfied. We don't fall in love at the flutter of an eyelash. A divorce in our town is rare and tragic. The few people we know who are maladjusted to society are considered ill, rather than dramatic, and we are all concerned as to how we can help them become a greater comfort to themselves and to others. We go to church, take civic responsibilities, try to do well by our children, are proud of our home life, are ready to fight by any means we know for the freedom which is our right and that of all the other people of the world. We have faith in God and in our ability to make life on the earth more and more nearly what it should and must be—a brotherhood of man. Why is it so seldom that anyone writes about us? Aren't we considered interesting or important?"

Obviously, the kind of people you know are infinitely interesting to their own kind—which, praise God, is legion!—and are beyond all doubt the most important people in the world, for in

their hearts and hands is the whole hope of the future.

But it is true they have not been much written about in fiction lately. You have been asking why, and have received no answer.

Within the past six months the editor of a leading book-review magazine in the United States (Norman Cousins of the *Saturday Review*) has been asking why—and that is our hint of a rainbow. Because such a publication can insist on an answer.

Writers, says Mr. Cousins editorially, have "been writing out of their egos instead of out of their consciences . . . been preoccupied with human neuroses to the virtual exclusion of human nobility . . . to avoid sentimentality, divorced themselves from human sentiment and human emotion. . ."

Many replies have been sent to the *Saturday Review* by writers. If any have been sent by critics and publishers, they have not yet appeared in the magazine. I trust they will be forthcoming and that, if they are not, Mr. Cousins will ask for them.

WRITERS give one of two answers. Either (1) that, as Tolstoy said, "Happy people are not the stuff of literature," and therefore great books can be written only about the insane or near-insane, the criminal, the immoral, or the desperately hopeless; or (2) that manuscripts about reasonably happy people, pleasant people, noble people are frequently denied publication or, if published, are ig-

nored or scorned by critics who consider them unrealistic, a falsification of life, even silly and sickening.

Nothing can be done, or should be done, about the writers who give the first answer, if they are working in good faith on what they know and believe in. Those who agree with them will read what they write, and admire it.

SOMETHING can and should be done in defense and support of the writers who give the second answer. You who agree with them, who want to read about people who are real as you are real, normal people who have your problems, rewards, hopes, and faith—it is your part to encourage publishers to welcome this type of material, and to seek out and be loud in praise of writers and books which give you what you want.

A long step in this direction has been taken by the Christian Herald Family Bookshelf, a book club which offers its members each month a book which people like you like to read, to have your children read, and to lend to your neighbors. It also recommends other titles. These adoptions and recommendations are a real encouragement to publishers; there *does* exist a sizable public for books of this sort. Every person who becomes a member of this club swells the encouragement.

But you can go further. You can recommend this club to your neighbors and friends. You can speak enthusiastically about stories which you like

(Continued on page 87)

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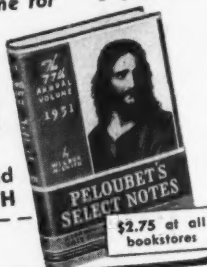
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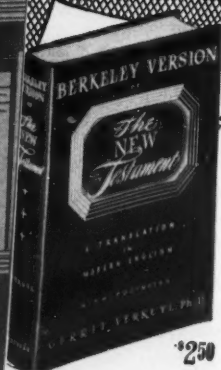
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THE New Books

by **DANIEL A. POLING**

FIFTH CHINESE DAUGHTER, by
Jade Snow Wong (Harper, 256 pp., \$3).

HERE is a volume of rare literary merit. The pages are crowded with word pictures, rich in detail and spiced with delicious humor. There are memories that live and breathe, that scintillate with struggle and achievement, vivid glimpses of the colorful life of Chinatown and the men, women, and children who crowd its streets. There are quiet but none the less distinguished achievements in character delineation. Here is a saga of growing up between the Old World and the New in San Francisco which, of all our American cities, is perhaps the most cosmopolitan—the most Old World and New.

CHRISTMAS WITHOUT JOHNNY,
by Gladys Hasty Carroll (Macmillan,
\$2.50).

THIS novel breaks your heart, leaves you first with a sob, but at last with a shout. Not in a blue moon have I found more poignancy between two backs. A misunderstood child may become a tragedy of major proportions, and here was a misunderstanding that just about wrecked Christmas. That is, of course, the story, and Gladys Hasty Carroll rings all the Christmas bells in telling it. In her denouement the author points up a too-often-forgotten, timeless truth which is particularly pertinent at Christmastime. But in "Christmas Without Johnny" it is the story that matters. You will leave this book with a song in your heart.

THE DARTMOUTH BIBLE, edited by
Roy B. Chamberlain and Herman Feldman
(Houghton Mifflin, 1257 pp., \$7.50).

OF THE printing of Bibles there will never be an end—thank God for that! This Dartmouth Bible is an achievement in reverent scholarship. In its scope it is just about all inclusive—the Apocrypha rearranged for clarity, 150,000 words explanatory of historical and social backgrounds, and the beloved King James version complete. No doctrinal group among all Christians can reasonably be offended by the Dartmouth Bible. Conservative and Liberal alike are honored and regarded, for between these backs the Bible stands on its unshaken foundations.

THE SMITHSONIAN, by Webster P.
True (Sheridan House, 306 pp., \$3.50).
The famous old Institute, correctly called

"America's Treasure House," is unfortunately only a name to many Americans who have never browsed through its quaint and gigantic rooms in the nation's capital. But, at long last, we are here given a full account of its treasures and history. Well illustrated with photographs of the Institute's striking collections, this volume will be the definitive guide-book for all those Americans who love their land and its traditions and who realize that they, after all, are the real owners of this giant repository of art and science.

THE EDGE OF TIME, by Loula Grace Erdman (Dodd, Mead, 275 pp., \$3). Miss Erdman, one of our favorite novelists, won the hearts of many of us with her first two books, "The Years of the Locust" and "Lonely Passage," the last being a Christian Herald Family Bookshelf selection. With this one, she will win us anew. This is the story of the brave and resourceful people who helped build the Texas Panhandle. Here we meet a great variety of people, all battling, according to their lights, for their dreams of an abundant life for themselves and their children on the frontier. Against a background starkly new and starkly challenging, she gives us a story rich in human goodness and triumphant in human achievement over terrific odds.

THE JEW IN THE PLAN OF GOD, by Robert L. Evans (Loizeaux, 196 pp., \$2.25). In this scholarly but eminently readable book, Dr. Evans has performed a signal service for ministers and other students interested in the relation of current events with biblical prophecy. Tracing with deep insight the history of the Hebrew race, from its beginning, based on the promises of God, right down to the present establishment of the State of Israel, he makes a convincing presentation of the Eternal's plan for His "chosen people." One chapter alone, "Anti-Semitism, Its Cause and Cure," is worth the price of the book.

WHY I KNOW THERE IS A GOD, by Fulton Oursler (Doubleday, 192 pp., \$2). A dynamic, vital little book of faith. The author charts the path he has walked and upon which he has found spiritual adventures, fulfillment and glorious achievement.

THE LIFE OF MAHATMA GANDHI, by Louis Fischer (Harper, 558 pp., \$5). Mahatma Gandhi is already contained in many books, and many "lives" will be written about this tremendously significant life. Here is a volume that to date is the most exhaustive and intimate Gandhi book yet appearing on the world scene. The author is one of the outstanding authorities on India, the Middle East and Russia. He is sympathetic but objective. The volume is documented and indexed. The illustrations are a biography in themselves. A truly great book.

THE PREACHER AND THE SLAVE, by Wallace Stegner (Houghton Mifflin, 403 pp., \$3.75). A powerful novel that is fictionalized history at its authentic best. A saga of the industrial workers of the world written in proportions. The obscenity and

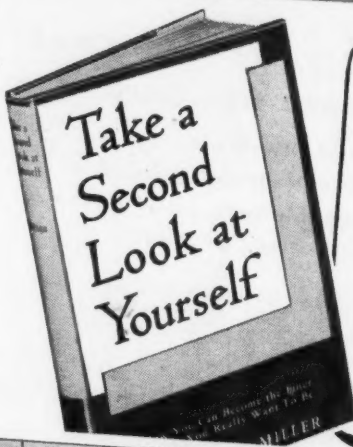
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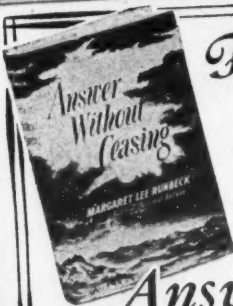
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lust are of the proportions too. They are as much a part of the IWW as its inspired leadership, but in decency they have no place on public stands and bookshelves that invite all ages. The author makes it quite clear that he believes Joe Hill, who was the poet of the IWW and its chief martyr was also guilty of the Utah murder for which he was convicted and shot. My secretary asked after taking this dictation, "Is this a novel?" Well, it is as realistic as one.

THE SPANISH GARDENER, by A. J. Cronin (Little, Brown, 263 pp., \$3). It has remained for this distinguished writer to create the most loathsome character in contemporary fiction. It is an achievement of literary dimensions, but why he should have wished to do it remains a mystery to this reviewer! The father and principal character of the story is everything in refined and cultured human weakness and sadism. In him self-pity rises to the ultimate heights. The young gardener who was the victim of both the criminal butler and no less criminal father haunts the pages. He has qualities of simple grandeur. The little boy has in him the promise of something vastly better than his sire; and we wonder about the mother. Though she does not appear, she is everywhere and gradually comes to dominate the story.

THE BLIND SPOT IN AMERICAN PUBLIC EDUCATION, by Clyde Lemont Hay (Macmillan, 110 pp., \$2). This little volume is a "must" for the library of any Christian whose mind has been confused by one of the nettliest questions of our day, namely: Should religion be taught in our public schools—and if so, how? The author, a retired Methodist pastor and educator, takes the stand that religion must not be barred from the schools, and that there is a way to do it that will satisfy both the law and the three faiths. He makes his case convincingly.

ARCHAEOLOGY AND BIBLE HISTORY, by Joseph P. Free (Van Kampen Press, 398 pp., \$5). The reverent and scholarly documentation of archaeological discoveries in Palestine. On these pages new knowledge is applied to the successive events of Bible history. The author is a teacher and also a physical digger into the past. The volume arises from the materials used in his college classes, and there are guides for practical use of the material.

I SEEK A CITY, by Gilbert Rees (Dutton, 316 pp., \$3). Across these pages Roger Williams moves like a flame from earliest childhood into the closing days of his great life. There is a poignancy, a living pain that is not quenched in this novel which is biographical fiction. The story is completely convincing. The founder of Providence, Rhode Island, who is conqueror of the wilderness in men's hearts and minds as well as beyond the physical frontiers, is matured for us as we read. A grand story.

NOW THAT SUMMER'S COME, by H. Philip Kemberton (Macmillan, 232 pp., \$2.75). All that this reviewer has to write is, "Why would a distinguished publisher print it?" Really, now!

BOW DOWN IN JERICO, by Byron Herbert Reece (Dutton, 160 pp., \$2.75). Characteristic and eloquent poems by one of the discerning writers of our time. Homespun, woven into granite are some of these ballads. The author has drawn from the folklore of the people and from the rich Biblical heritage of the race. Also there are fine lyrics and sonnets.

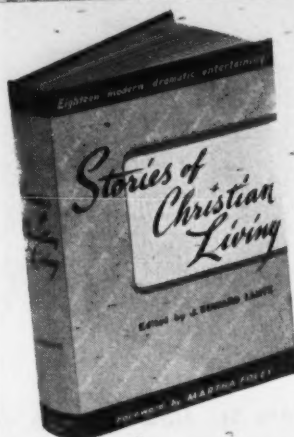
A CUP OF SKY, by Donald Culross Peattie and Noel Peattie (Houghton Mifflin, 242 pp., \$2.50). This is a delightful book of sheer beauty and in exquisite taste. The collaboration by the father and son is both an achievement in fine writing and in spiritual understanding. If you love beauty in nature and if you still have a searching mind and open heart, enter here.

THE AGE OF INDISCRETION, by Clyde Brion Davis (Lippincott, 284 pp., \$3). A rip-roaring, indefatigable story that is not as indiscreet as the title suggests. The old home town is not what she used to be, but her children are still filling the earth with satire—and achievement. The author talks about everything that happened to him and many of us will discover that it just about all happened to us. He doesn't believe that the "good old days" were too good. He does prefer the present. Also he believes that people are "pretty wonderful" right now.

REVIVAL IN OUR TIME, the Story of Billy Graham's Evangelistic Campaigns (Van Kampen Press, 140 pp., \$2). Billy Graham is the successor to Billy Sunday and at this writing is preaching to even larger audiences than Billy Sunday addressed. He is dramatic, eloquent, with a homespun fervor of the revival-meeting era and, as no other preacher, he is bringing mass evangelism again to the American scene. Distinctly different from Charles Fuller, theologically the two are one, and in their public appeal they are significantly alike. Billy Graham has captured the front pages of metropolitan journals and in Boston, for instance, has taken the captions from Roman Catholicism. Here again is conclusive proof that the soul of America, and the soul of America's youth particularly, hungers for the bread of life. Let churchmen everywhere give attention.

UNDER THE SKIN, by Phyllis Bottome (Harcourt Brace, 311 pp., \$3). A dramatic story, weird and at times terrifying, in which love crosses racial and color lines. The story itself is well done but it does not have the answer for the problem with which it deals. Perhaps there is no answer, save as individuals must find it for themselves. There is both ruthlessness and gentle pity between these backs. Mature and not for Sunday-school libraries.

THE SOUL'S SINCERE DESIRE, by Glenn Clark (Little, Brown, 113 pp., \$2). The Silver Anniversary Edition of what is, I think, a great American classic in the field of mysticism, is an event. Glenn Clark's little volume has enriched the soul of America. This edition is the 26th printing. It will add to the morale of a groping world. (Continued next page)



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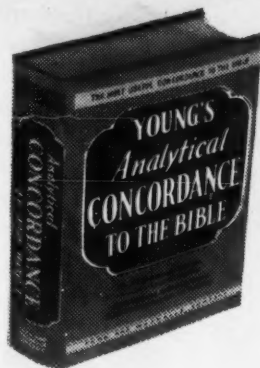
ARRANGED in alphabetical order for easy reference, this book contains Hebrew and Greek words given in the original with pronunciation, meanings and appearances in parallel passages; date and era given for every Biblical character; stressing analytical values. It features Index Lexicons to Old and New Testaments and is durably bound in cloth with tinted edges and gift jacket. 311,000 lines of Biblical quotations and word references.

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THE ADVENTURE OF FINDING GOD, by Virginia Church (Abingdon Cokesbury, 155 pp., \$1.50). These are letters from a loved and trusted teacher who has inspired young people. She is an inspiring guide. Where is there a greater adventure than the one described in this book?

MY 66 YEARS IN THE BIG LEAGUES, by Connie Mack (Winston, 246 pp., \$2.50). This is more than Connie Mack's autobiography. It is the story of America's national game as viewed by the man who more than anyone now living has made it what it has become. Crowded with intimate details, filled with incidents that should not be forgotten, and glorified by the great characters of baseball, here is a book for your sons and daughters — and for you.

TIME TO UNDERSTAND, by Emanuel R. Posnack (Greenberg, 181 pp., \$2.50). This book turns the spotlight on the clash of ideologies and is written in language that makes the non-technical reader grateful. Philosophical and scientific, it is also deeply religious and moves to the heart of the supreme social problem of our time—intolerance.

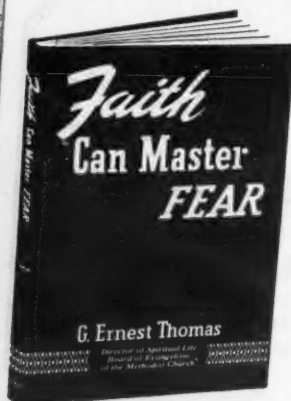
THE GOOD TIDINGS, by William Sidney (Farrar, Straus, 370 pp., \$3). This novel crowds the period of Jesus and Roman times in the Holy Land with vivid, dynamic figures. It successfully recreates the atmosphere of the period. It is sensational and realistic. Not for church libraries.

DRUMS BEHIND THE HILL, by Ursula Graham Bower (Morrow, 270 pp., \$4). A vivid and dramatic, factual story of an English girl of 23 who went into the no-white-man's land of Northeast India and became everything from a platoon leader to a goddess among the Naga tribes. Here indeed is truth stranger than fiction. Brilliantly written and poignantly told is this story of a young woman who though not a missionary, had all the purpose and passion of the missionary. You may not like all the particulars, but you cannot escape the contagion of this book.

ALCOHOL AND SOCIAL RESPONSIBILITY, by Raymond G. McCarthy and Edgar M. Douglas (Crowell, 304 pp., \$3.50). Here we have the story and documentation of the famous Yale Plan Clinic. Alcoholism is the No. 4 health problem of the United States. Traditional approaches to the solution of the problem have been thus far both inadequate and inaccurate. These authors develop the new approach. Their story is convincing and their method is sound.

VIRGINIA REEL, by Virginia Gilbert (Lippincott, 254 pp., \$3). A side-splitting family story. There is a heroine who has three daughters who help make her heroic! The author is a successful actress who almost terminated her career before it began, in a blazing cellophane costume. When I got through wiping my eyes I said, "Here is another motion picture."

(Book reviews continued on page 74)



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During the past few years, August Dietz, Jr., president of Dietz Press, Inc., Richmond, Virginia, has taken a personal and keen interest in helping folks get started in book businesses of their own. Because Dietz Press specializes in books of the South, they have directed their efforts to individuals in that region, although they are just as willing to help individuals anywhere.

As Mr. Dietz points out, his firm is mainly interested in starting bookstores in small cities and towns where there are none at present. Efforts are also directed towards new and growing communities in large cities and in suburban areas.

Take Henry Talbott, who operates a lively bookshop in Asheville, North Carolina. When he called on Mr. Dietz two years ago, Talbott was in his seventies. A former newspaperman and past the age of possible employment by others, he liked books and dreamed of having his own business. He had no funds with which to invest in any highly competitive operation, but the Dietz plan offered him an opportunity of getting started without any great outlay.

He found a fairly good, low-rent location in Asheville, and with a few days' cleaning and painting, it was made attractive and inviting. Talbott obtained a minimum merchants license, a fresh stock of Dietz Press books, and was ready to do business. The books had been shipped him on consignment with the understanding that he was allowed a liberal credit to re-order immediately. Furthermore, Dietz suggested that he

not pay for at least ninety days on any books sold in order that he might establish some cash reserve and obtain credit from other publishers.

To further assist the new proprietor, Dietz Press furnished him with announcements and other printed material to mail to all prospective book buyers in Asheville. "Twenty penny postals a day will produce the hay" is the Dietz advice to small booksellers.

Within a few months Henry Talbott's experience has been like so many others who have started in business under the Dietz tutelage. His business has grown; he enjoys it. He enjoys people, making new friends, again becoming self-sustaining, with hopes for a bigger, more fruitful business and good work within his community.

"Books, too, are part of our daily bread" has been a motto of the Dietz firm for nearly sixty years. All along they have promoted good literature and urged folks to take up the pleasant vocation of operating a one-man or one-woman bookshop.

SOME of these small bookshops are now serving communities of from 1,500 to 6,000 residents, some in kitchen or living-room shops—all conducting sound, well-managed little businesses.

"Location isn't the greatest prerequisite," says this Richmond publisher. "First, you must have the desire to go into business for yourself; second, you must have some love of books; and third, willingness to follow common-sense advice teamed up with a little promotion. Anyone holding fast to these three things can make for himself a snug income and in doing so continue as his own boss."

All through the communities of the South are folks who are earning substantial incomes and enriching their lives culturally and socially by the successful operation of one-person, one-room bookshops—originally underwritten with stock and encouragement from Dietz Press.

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THE NEW BOOKS

(Continued from page 72)

WHAT WOULD YOU DO? by Daniel J. Fleming (Friendship Press, 183 pp., \$2.25). What would you do? What would you do if and when Christian ethics conflict with standards of un-Christian culture? These pages are filled with dynamic Christian idealism. Perhaps idealism and realism are not as frequently united, but there is a trumpet-like sincerity that calls to action. Particularly impressive is the development of the theme that an enlarged conception of stewardship challenges to world morality.

THE LION AND THE LAMB, by Gerald Kennedy (Abingdon-Cokesbury, 233 pp., \$2.50). Across these pages march in scholarly fashion and with an intimate personal understanding, the paradoxes of our Christian faith. Twenty-one chapters deal with particular questions and find their convincing answers. Among the chapter heads are: "Foolishness and Wisdom," "Judgment and Forgiveness," "Despair and Hope," "Weakness and Strength," "Sorrow and Joy." Here is material for a year's preaching and also inspirational reading for the layman for at least a year.

ZERO, by Robert Payne (John Day, 270 pp., \$3.50). This author affirms that there has thrived for centuries a philosophy of nihilism which takes intellectual as well as physical delight in the utmost violence. The philosophy is a trumpet calling society back to barbarism. Records of the Nuremberg trials are drawn upon. Finally, however, the book closes on a strong note of hope. There is an alternative. The alternative will only be achieved as we cultivate and enrich a sense of sanctity for human life.

OUR JERUSALEM, by Bertha Spafford Vester (Doubleday, 332 pp., \$4). Mrs. Vester's book is described by Lowell Thomas as "one of the great stories of our time." For 65 years she has lived in Palestine and kept open house there for all who would come. Great-hearted and radiant, she has brought the glow and glory of her unselfish ministry to this volume. However one may differ with her in her attitude toward Israel, we shall be eternally grateful that she has written of what she saw and experienced. Richly she has shared her life in this book.

THIS NATION UNDER GOD, by Elbert D. Thomas (Harper, 210 pp., \$2.75). United States Senator Thomas, the author, tells the story of his country in a new way—vivid, emotional, but authentic and convincing. He believes that America is a land of destiny and you will feel that way about it too when you read what he has written, what he has brought together from the great ones who went before him.

THE APOSTLE PAUL, HIS LIFE AND HIS WORK, by Olaf Edvard Moe (Augsburg, 577 pp., \$4.75). A distinguished theologian has written a book of distinction and immense significance. The author is an authority on the Apostle

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Paul. This translation of the first of the author's two important works on Paul is faithful and vastly rewarding. It should find a place in the library of every clergyman.

THE TOWER AND THE TOWN, by Grace Campbell (Duell, Sloan & Pearce, 342 pp., \$3). Here is a novel of a church in action under the leadership of an inspired and beloved minister. Perhaps in no previous story has a church been treated as a community within itself as well as the spiritual dynamic for the community. Between these backs the author, with an understanding pen, has brought a man and a congregation to full stature.

SUNRISE TO SUNSET, by Samuel Hopkins Adams (Random House, 373 pp., \$3). Unbelievable but true—fiction and American industrial history in a perfect blend to make a swift-moving, grand story. The "Rules and Regulations to be observed by all persons employed in the Factory of Amasa Whitney" belong with the earlier epic of the "Iron Mask." With the facts before you you will have to believe them, but you will not argue with the novel itself—you will thoroughly enjoy it.

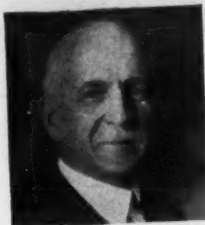
THE GOSPEL IN HYMNS, by Albert Edward Bailey (Scribners, 600 pp., \$6). This is the most comprehensive history of the hymn from earliest times to the present day that has yet appeared in the contemporary world library. More than 300 of the songs of the ages and of now are included. The illustrations are significant and remarkable for their character and number. The official hymnals of eight leading denominations in the United States and Canada with an independent book of great excellence and a popular British compilation were selected as the sources for this exhaustive supply of material.

LET'S READ ABOUT ALASKA, by Stuart R. Tompkins; **LET'S READ ABOUT MEXICO**, by Stella Burke May; **LET'S READ ABOUT CANADA**, by Leila and Kilroy Harris (Fidelier, 112 pp. each, \$2.95 each). Parents, teachers, and librarians are bound to be enthusiastic about these books because they give what is definitely new in the presentation of facts about life in other lands. Large, dramatic photographs and lively texts fill the pages with an immediate appeal for youthful readers. Another has said, "These books 'show as well as tell.'" Any volume that inspires young people to know their neighbors in other lands, is particularly timely now. Splendid in every way!

THE LONELY ROOM, by Beatrice Levin (Bobbs-Merrill, 286 pp., \$2.75). This dramatic novel with a Jewish background is different. The problem of the principal characters is created by their own home and by family inhibitions rather than by anti-Semitism. The story moves through the immediate pre-war period and through the war itself into the promise of happiness after discernment. Fortright and well written, the story wins in its own right. Not for church libraries.

(Book reviews continued on next page)

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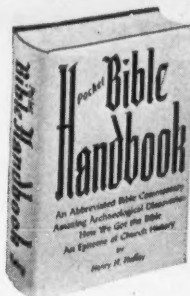
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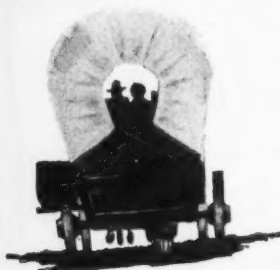
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THE SEA EAGLES, by John Jennings (Doubleday, 299 pp., \$3). This novel of the Revolution is a grand story. It reconstructs the sea epics of John Paul Jones, Joshua Barney and John Barry. History itself is at times so incredible that only the facts are beyond belief. The romance and fiction between these backs are more easily believed than the facts themselves. The way of love is sea-tossed and shipwrecked. But always it leads to fulfillment. The women are beautiful and heroic to match the men for whom they wait.

A PICTORIAL GOSPEL, by Eliot Hodgkin (Macmillan, 212 pp., \$3.50). This beautiful volume pictures the life of Christ with the works of the old masters and the words of the Gospel. It is authentic and vividly attractive. From the Nativity to the Ascension, Jesus, the Son of Man and Son of God, is central upon the pages and dominates the volume.

WHAT WOMAN IS HERE? by Mary E. Bakewell (Oxford, 250 pp., \$3). This book is a missionary autobiography filled with the romance of contemporary life. Mary Bakewell was interested in everything that concerned her community and her fellow women. She maintains that interest unabated, taking votes for women in her stride as well as Hartford Theological Seminary, which she entered at 50. She was a minister in a small Rocky Mountain community but she ministered wherever she went.

HIGH VALLEY, by Charmian Clift and George Johnston (Bobbs-Merrill, 313 pp., \$3). An inspired novel of searching faith and deep emotion. The tragedy of the world's unwanted becomes a romance set in the high valley beyond the frontier of China. Man's primitive passion is mastered by a love that transcends itself and that wins over the ultimate odds. The novel closes on the words of the Living Buddha who, when he saw the dead who were now forever deathless, cried out, "Look again, fool! They were the undefeated!"

THE POLICE STATE, by Craig Thompson (Dutton, 257 pp., \$3). The author of this book answers such definite questions as: "On what basic ideology is the Soviet Union as we know it founded?" "What kind of men run it?" "How do people live in Russia?" "Is Russia as powerful as she appears?" "What are the prospects for war or for peace?" The "police state" is incredible but it is real and its reality is a menace to America. This volume tells us how and why.

LAUREL, by Alice Fellows (Harcourt, Brace, 309 pp., \$3). A first novel that is a brilliant achievement but almost completely negative. The theme is hopelessness and the mood is frustration.

THE OUTLANDER, by Germaine Guevremont (Whittlesey House, 290 pp., \$3). Here is a novel both realistic and mythical. The hero of the story, though he is frequently not heroic, is a combination of everything from wisdom in farming and unwisdom in drinking to keen sensitivity as a friend. A well-written, ample novel. (Continued on page 80)

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Books

THAT TEACH CHILDREN

About GOD

I REMEMBER my first Sunday-school . . . everything that went on there comes back so clearly I know it must have sunk deep into a happy young mind. All but one thing. We had a Sunday-school library and books could be changed every week, but of what was in them not a word, not a picture, not an influence remains—and I was a reading child! The Sunday-school lessons sunk in, but those books slid off. There was nothing wrong about them except that there was nothing in them—nothing, at least, that a child would really want to read.

That was a good while ago, and in the interval times and books have changed. Stories for children meant to build a background for religion, or showing it working out in everyday life and in the lives of heroes of the past, have taken on not only more color, but more of the color of life. Such a library now could draw on stories that reinforce religion, whether or not they mention it by name, by showing a lively family in the ups-and-downs of living the good life. Such a family can choose books for its own library from nature stories, history or biography, on the basis that in some way they make for righteousness, and find not only that they fortify religion but that children

will be glad to read them. As for books that deal directly with religious subjects, a young child can take in great truths, sometimes better than later on in life.

Some fine religious books for children have been recently published. "Always There is a God" by Robbie Trent (*Abingdon*) is written in simple, beautiful language, with lovely pictures by Elinore Blaisdell. A fine production of Pantheon Press, and a book for the whole family, is "The Christmas Story as Told by St. Matthew and St. John," with reproductions of paintings from the National Gallery. Other outstanding works are: "His Name was Jesus" by Mary Alice Jones, with illustrations by Raffaello Busoni (*Rand McNally*), and Marion Keith's "Boy of Nazareth" (*Abingdon*).

THE Westminster Press is building up a collection of books for children called the "Children's Hour Library," that I have been watching with interest; the reading matter is well worthwhile, the type clear, the illustrations attractive, and the price much less than you would think. Four new ones are for nursery-school age: "In Our Church" and "The Little Seeds that Grew" by Sara Klein, illustrated by

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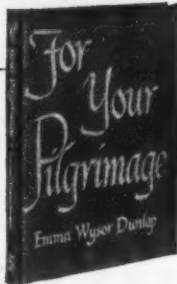


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Jacqueline Stone, and "His Name is Jesus" and "I'm Growing," illustrated by Janet Smalley. There are two new ones for primary-school age: "Big Family" by Alice Kelsey, a story of the Amsterdam Conference, and Francis Dunlap Heron's "With My Whole Heart," stories of the Commandments.

For children somewhat older is Amy Morris Lilley's "I Will Build My Church" (*Westminster*), a history of the development of the Christian Church. Elizabeth Yates, whose moving book for older young people, "Amos Fortune, Free Man" (*Aladdin*), won the Spring Festival Prize of the New York *Herald Tribune*, has written for younger ones "Children of the Bible (*Aladdin*). The same deep religious feeling is present. "Teach Me to Pray" by Bill and Bernard Martin (*Tell-Well Press*) is based on stories told them by their grandparents on a Kansas farm.

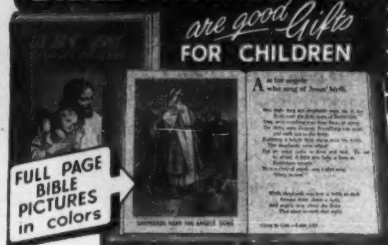
Two new books are about Joseph: Marian King's "Coat of Many Colors" (*Lippincott*) for older children and Josephine Sanger Lau's "The Story of Joseph" (*Abingdon*) for those a little younger. There is "A Child's First Book of Bible Stories" by Ann Day Steeple (*Hart*) for those younger still. In "Through the Window" by Emilie and Fritz Toepperwein (*Highland Press*) a very little boy learns through animals that God takes care of everything. George Holt's lively re-telling in words and pictures of the story of "Noah and his Ark" (*Little, Brown*) takes a few liberties with it but the pictures—made for his own children while he was in the Navy—are deliciously funny.

A baby can make friends with nature through a picture book of animals, especially if it helps him to make or recognize their sounds, as does Grace Skaar's "What Do They Say?" (*Scott*). In a picture book by Alice Goudey and Nora Unwin, "The Good Rain" (*Aladdin*), a child discovers the dearth of drought and the joy of rain that breaks it. A growing boy will look up all outdoors in "The Nature Dictionary" by John H. Melady (*World*), which has descriptions of birds, animals, fish, flowers, insects and trees, with 500 pictures in full color, at a price small enough to surprise you.

The best stories of family life don't preach; they practice. Librarians have special chances to understand children's attitudes toward books, and this year two former children's librarians have produced books for them: Sue Felt, a story with her own pictures of "Rosa-Too-Little" (*Doubleday*), who wanted to be old enough for a library card of her own, and Irene Smith, whose name is held in affection by so many card-users, "Lucky Days for Johnny" (*Whittlesey*). The heroine of Caroline Haywood's "Betsy's Little Star" (*Morrow*) is the four-year-old sis-

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ter of a little schoolgirl who has become a friend of the family through the earlier books; the hero of May Justus' "Luck for Little Lihu (*Aladdin*) is the youngest of thirteen children in the Southern mountain region. In "Cherries Are Ripe" by Dickson Reynolds (*Nelson*) readers nine years and up will meet a family in search of a home, going in a trailer from orchard to orchard as cherry-pickers, taking their sense of humor with them.

This season's most important book for young people on history in the making seems to me to be "Partners: the United Nations and You" (*Double-day*) by Eleanor Roosevelt and Helen Ferris. One of the most interesting undertakings to bring the great events of the past to our children's attention is the series, "Landmark Books," published by Random House, of which the first ten have appeared; the authors are distinguished, the illustrators sincere, and the events have run, so far, from "The Voyages of Christopher Columbus" to "The Wright Brothers: Pioneers of American Aviation." But whatever you give a seven-year-old about the past, don't leave out Munro Leaf's "History Can be Fun," illustrated by the author. Considering how many subjects Mr. Leaf has permanently brightened for the young in this way, their elders should give him a medal.

For biography there is a companion-piece to the D'Aulaires' famous picture book, "George Washington," in their "Benjamin Franklin" (*Doubleday*), with lithographs in color for the littlest. There are two books for those a little older, about another national hero: Genevieve Foster's "Abraham Lincoln" (*Scribner*) and Clara Ingram Judson's "Abraham Lincoln: Friend of the People" (*Wilcox and Follett*), and two for our first distinguished arrival: "Christopher Columbus, Discoverer," by Alberta Powell Graham (*Abingdon*) and Amy Hogeboom's "Columbus and His Brothers" (*Lothrop*).

In one way or another, all these books are good to grow on. None of them are too grown-up for a child around ten or so to enjoy in his own way, and many of them are meant to be enjoyed at an age much younger. That is because this list is not a diet chart for children; it is more like a menu card from which you can choose, confident that the ingredients used will be honest and in some way nourishing. As a child grows older and approaches the omnivorous age, he takes in all sorts of reading matter, including much that in a physical diet would be classed as "roughage and bulk." It does him no harm unless he reads so much of it that he reads nothing else, which is less likely if he has something to read that is nourishing, something on which to grow, especially to grow in grace.

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(Continued from page 76)



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THE OBJECTOR, by Jeb Stuart (Doubleday, 282 pp., \$3). "The Objector" does not run true to the traditions of pacifism. Personally he is not a non-resistor. He can and does put up his hands to fight, but he cannot and will not carry a gun. He makes his contribution and reaches heroic heights in his willing dedication to the relief of human suffering in battle. The novel is realistic and will be definitely objectionable to CHRISTIAN HERALD readers, but it is a dramatic, vivid story.

THE NATURE OF MAN, edited by A. William Loos and Lawrence B. Chrow (Church Peace Union, 110 pp., \$1). The fundamental purpose of this book, which is achieved with conviction, is to show how science, philosophy and religion contribute to an understanding of the nature of man.

ELEANOR OF AQUITANE, by Amy Kelly (Harvard Univ. Press, 431 pp., \$5). A documented record which nevertheless reads like a romance of one of the most remarkable women of medieval history. She was the wife of two kings and the mother of two. Her personality dominated a century or more of crowded living. She was in essence the Crusade itself and the heart of the Crusaders. For her time she was at once a gentle and a passionate Christian. Perhaps in Richard Coeur de Lion she achieved or at least merited the heights of immortality. A great book for sustained reading.

THE GENTLE INFIDEL, by Lawrence Schoonover (Macmillan, 304 pp., \$3). A really great historical novel. It is authentic, crowded with action, and carries a convincing romance to a nostalgic conclusion. The period covered immediately precedes the fall of Constantinople. There is an unusual treatment of Moslem-Christian relations and perhaps the finest picture that has yet appeared of life within Turkish society of the fifteenth century.

RELIGION MAKES SENSE, by Randolph Crump Miller (Wilcox & Follett, Chicago, 308 pp., \$3). The title tells the story. On these pages some of the most difficult problems of Christian faith are dealt with convincingly. Laymen particularly will be helped to reach conclusions. Not an orthodox or conservative documentation, nevertheless here is a liberal who is sensitive to the spiritual hunger in the unyielding purpose of man to find the answer to his being.

DEBBY, by Max Steele (Harper, 304 pp., \$3). This Harper Prize Novel is a rare and often baffling combination of two qualities—the world of reality and the world of fancy. One reviewer at least has never read anything like it. The novel is mature and realistic but never unworthy. It is difficult to believe that at 26 the author has achieved not only a distinguished style but a subtle and for this year almost unequalled craftsmanship. Debby is a character both very much out of and very much in this world.

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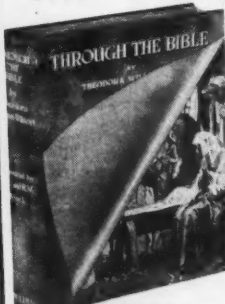
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BOWERY TO BELLEVUE, by Emily Dunning Barringer (Norton, 262 pp., \$3). The story of the life mission of New York's first woman ambulance surgeon. On these pages is much of the quality of medical missions overseas.

OUT OF THE EARTH, by Louis Bromfield (Harper, 305 pp., \$4). Again Louis Bromfield writes about the soil and farming in such manner as to appeal to every lover of the land. This author has a gift of exciting readers about the earth and all that grows in it. He is an authority on modern farming and a genius in finding the abundant life out-of-doors.

FROM CLAUDIA TO DAVID, by Rose Franken (Harper, 273 pp., \$2.75). A heart-warming novel and a love story that becomes the triumph of a woman who gives back to the man she loves his own life. On these pages is sorrow, fear, frustration and always utmost fidelity that are united in a glorious fulfillment. The present is the sixth book in the "Claudia story," which is perhaps the most extended piece of writing yet to appear on the American scene.

THIS, MY BROTHER, by Argye M. Briggs (Eerdmans, 347 pp., \$3). Another novel that makes religion come alive with the romance that is in everyday living. The author of "Root Out of Dry Ground" scores again. Warm, realistic, dramatic and also mystical, "This, My Brother" marches with a purpose from its first paragraph. But it will be read for the merit of the vibrant tale it tells.

THE UNHEARD MUSIC, by Eleanor Cameron (Little, Brown, 278 pp., \$3). A nostalgic story, a poignant novel which you just can't get over. You will regret Jane Fielding's lack of fulfillment and you may weep over her frustration, but you will not find her pitying herself. She is a quality person and those who surround her, frame her courage as well as her faith.

SCIENCE IS A SACRED COW, by Anthony Standen (Dutton, 221 pp., \$2.75). A scientist writes a debunking book not so much about science as about scientists. He believes that the proper study of mankind is man and that this study can be the richest, most rewarding in the humanities. He writes with a sense of humor. He is not angry, but he is very much in earnest. Here is a scientist who can be at once accurate and down to the grass roots in his writing style.

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¶ Herewith brief reviews of a careful and representative selection of the finest in newly published children's books. You will find entertaining, instructive and inspiring books here for children of all ages—from toddlers to teenagers. Please order from your bookseller or direct from publisher.

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THREE RING CIRCUS, written and illustrated by Emma L. Brock. Sally Jones throws her 10-year-old heart and soul into mastering trapeze artistry, then promptly and typically shifts her vast enthusiasm to another vocation. Brightly written, with many four-color pictures. Ages 8 to 12. (Knopf, 110 pp., \$2.50)

WARRIOR FORWARD, by Dick Friendlich. Star athlete Roger Burris finds his position challenged by a newcomer. Boys—and girls too—who like fast-moving basketball stories will devour this one. Rivalry, bitterness and campus jealousies are strikingly presented and satisfactorily resolved. Leaves readers 12 to 17 with a good clean feeling and a desire to attain high goals and do it fairly. (Westminster, 190 pp., \$2.50)

ABRAHAM LINCOLN. Genevieve Foster's earlier biography of George Washington received a 1950 Boys' Club medal. This, her second, tells the whole story of Lincoln with warmth and understanding. Her bold drawings help to express the ruggedness of the great American's character. Boys and girls of 9 to 13 will like it. (Scribner's, 111 pp., \$2)

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CHRISTOPHER COLUMBUS, DISCOVERER. Alberta Powell Graham's biography is a book around which a boy can build his library. The large typeface makes it ideal for the child who can read, but the tale is so well told and Janice Holland's illustrations so capable that parents will read it aloud with pleasure. Ages 7-11. (Abingdon-Cokesbury, 128 pp., \$1.50)

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SONG OF THE SEASONS, by Addison Webb. Any child from 5 to 10 will be captivated with this delightful and at times whimsical account of the year-round doings of squirrels and bears and bees and birds and many other familiar living things. Charming and profusely illustrated by Charles L. Ripper. (Morrow, 127 pp., \$2.50)

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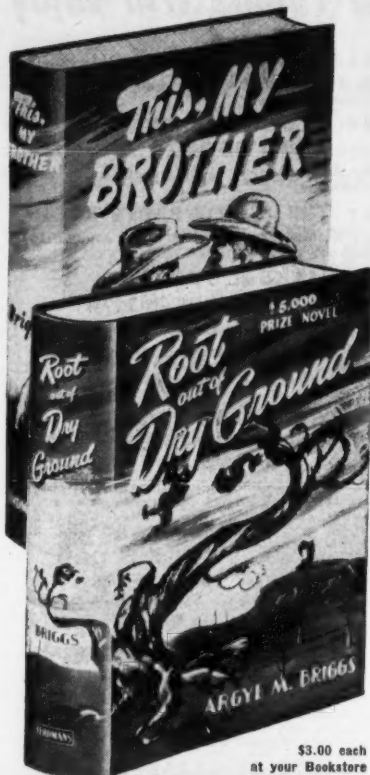
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Some of the portraits painted by Guy Rowe. Above, left: Great Moses, with far-seeing eyes. Below: Triumphant Gideon. Right: "Thy name shall be Abraham."

"In Our Image"

These two, artist and newspaperman, have breathed life into the people of the Old Testament

By STEWART M. DOSS

A FEW years ago, Houston Harte walked across the newsroom of the San Angelo (Texas) *Standard-Times* of which he is publisher and asked a generally well-informed reporter: "Who's Jephthah?"

The reporter did not know. Harte asked other friends the same question. None recognized the name as that of a judge of Israel whose leadership of the Israelites over the Ammonites is re-

lated at length in the Book of Judges.

The blank looks and negative replies from Harte's friends to the question proved what had long been a theory to the publisher: many owned the Bible but far too many were not familiar with its contents.

Harte's answer to this situation is the brisk-selling "In Our Image," a collection of twenty-six Old Testament character studies illustrated in color by Guy Rowe, well-known for his *Time Magazine* cover paintings.

An initial printing of 50,000 copies



Naomi and Ruth: "Entreat me not to leave thee." The close friends, Jonathan and David. Joseph, proud of his coat of many colors, shown with his brothers.

from the publisher, Oxford University Press, was exhausted over the country soon after the official release date a year ago.

The incidents that began to form a background for Harte's conviction that Bible stories should and could be presented in a modern dress to compete and command greater attention in a secular world began to take shape more than a generation ago.

Born in Knob Noster, Mo., in 1893, Harte did his first newspaper work on the Los Angeles *Examiner* while a student at the University of Southern California. Afterward, he attended the University of Missouri at Columbia. The late Walter Williams, dean of the university's school of journalism, often told his students that the Bible was the best textbook on journalism. The dean told the impressionable Harte, already a steady churchgoer in the Presbyterian Church, that Moses was head and shoulders over the reporters of any day.

"In a single, slight book of the five that Moses edited, he gave more criminal news and told it more graphically than today's newspapers would dare to report," the dean said.

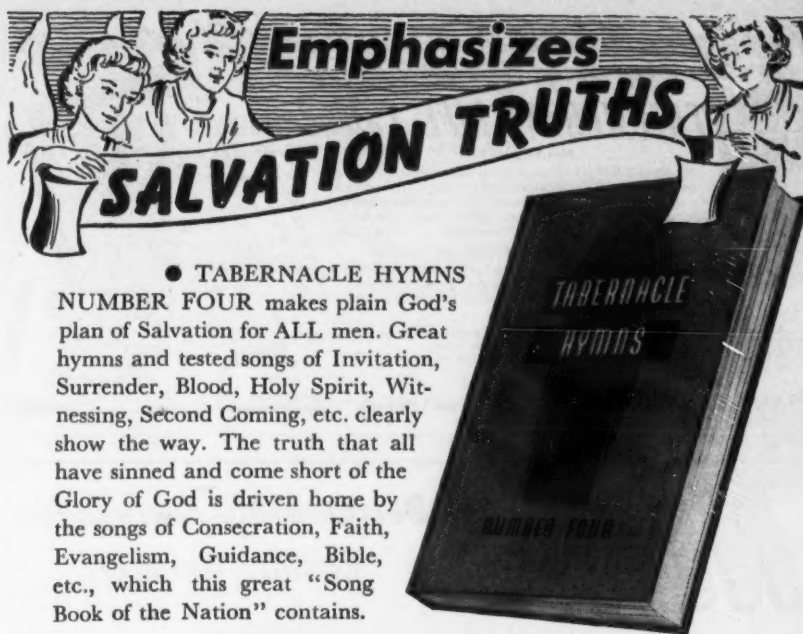
Harte took his Missouri U. degree in journalism to Boonville where he established a daily newspaper. Then, in 1919, he sold out and bought the *Standard* at San Angelo. Here he became active in the First Presbyterian Church and held a variety of offices, including deacon. His San Angelo paper grew and in the following years he became a member of the firm of Harte, Hanks and Company, which operates newspapers in five other Texas cities.

Harte does not and did not pose as a pious man, but he then, as he does now, turned often to the Bible for inspiration. And he took—not sent—his children, Edward Holmean Harte, now a reporter on the Kansas City *Star* and Houston Harriman Harte, at this writing a senior at Washington and Lee University, to Sunday school.

Harte couldn't help wondering, as the years rolled by, at "the lack of familiarity with the Bible by people who were not only well-read but versed in many fields such as music, art and science. I came to the conclusion that the reason lay in the method of presentation currently adopted by Bible publishers."

Harte originally had in mind a good feature for dull church pages in the newspapers, wherein he would present in popular layout certain parts of the Bible. While mulling this over, he decided that such a presentation would be better in a book, with high-grade paper for color production.

Harte took his idea to the offices of the Oxford Press in June, 1945, and outlined details. The publisher re-



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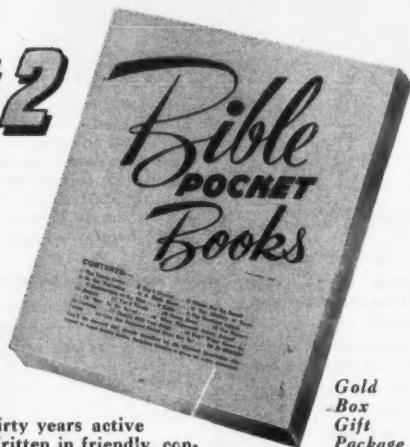
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sponded with enthusiasm, and in November the same year a contract was signed.

When it came to choosing the narratives for the volume, Harte decided to poll outstanding preachers. The final selection of stories was made from the King James Version of the Old Testament, and the ministers polled were Herbert C. Alleman, Lutheran, Gettysburg; LeRoy Edwin Froom, Seventh Day Adventist, Washington; Halford E. Luccock, Methodist, New Haven; Clarence Edward Macartney, Presbyterian, Pittsburgh; Ansley C. Moore, United Presbyterian, Pittsburgh; Cuthbert A. Simpson, Episcopalian, New York City, and the late Owen C. Brown, Baptist.

The twenty-six narratives in "In Our Image" include the sagas of the Flood, Abraham, Joseph, Moses and the Ten Commandments, Samson, Saul and David.

Harte realized that the success of his project depended greatly upon the ability of the artist. He wanted thirty-two pictures of Bible characters so life-like that any reader might immediately recognize their physical counterparts in his own home, street or community. Rowe readily responded to the collaboration, and it was agreed that the paintings should not appear of the "other-world" variety usually found in religious art, but should look like people that breathe and talk—subject to the sins and goodness that prevail today as they have for thousands of years.

Rowe readily confided to Harte that he had never read the Bible to any extent and that it was necessary for him to go immediately to the Old Testament to steep himself in the characters he was to draw. For forty-two months, Rowe (who signs his work Giro) did nothing else. He searched the subways, streets and stores for the sight of people whose likeness he would put in the paintings for "In Our Image."

It is because of this that many of the personalities in his paintings look like people you sit next to on the streetcar or bump into on the street. With a stretch of your imagination, they might easily step out of the page into your room.

The first release of the printed book was in the Cokesbury Book Store in Dallas, largest in the nation. Here the initial printing of 1,000 copies was sold the first day; both Rowe and Harte were on hand to autograph them. J. F. Albright, manager of the store, said he believed the publication will accomplish what Harte had hoped—an increase in the sale and reading of the Bible.

Kent Cooper, executive director of the Associated Press, says in the book's (Continued on page 91)

PEOPLE YOU KNOW

(Continued from page 67)

and writers whom you have found you can depend upon to write books you consider worth owning and re-reading. Word-of-mouth still remains the best advertising a book—or any other product—can have. You can buy—or urge your public library to buy—earlier books by writers whose current books you have enjoyed. This will help to keep your favorite titles in print.

Be positive in your approach to reading.

Instead of saying to your neighbor, "My *Star Journal* came yesterday and there wasn't a decent story in it," say, "There was a beautiful story by Martha Runnells in the July *Home Magazine*. I've read it several times. Would you like to borrow it? I've written to the editor asking him to publish another story by Miss Runnells. If you like the story as much as I do, perhaps you will write him too. Editors surely want to know what readers like."

Instead of saying, "I've stopped going to the library (public or lending) because most of the new books they have I wouldn't be seen carrying home," tell your librarian, "I hope you will stock every book Frederick Mason writes and has written. I like to read them over and over. Whenever any of his books go on sale among your used copies, let me know. I'd like to have every one of them to keep."

Instead of saying, "I don't like dirt and smut in fiction," say, "I like clean books." But don't stop there. Don't be satisfied with a book simply because it "leaves a pleasant taste in the mouth." If you buy and recommend books which *only* leave a pleasant taste in the mouth, you are aiding and abetting the soft-drink manufacturers in the writing world rather than the wheat and fruit and vegetable growers and the sheep and cattle ranchers. You may well feel that soft drinks are more wholesome (and more agreeable to your palate) than liquor. But a very little sugar syrup is sufficient for human needs. Too much is a menace. Whole grains, fruits, vegetables, meat, and pure water are essential to the strength, vitality, courage, and alertness of our race—in our reading and thinking as well as on our tables. We need not choose between liquor and soft drinks in reading any more than in our bodily consumption. We need not, and we must not—or the good green fields of the mind will become dust bowls and its living springs dry up.

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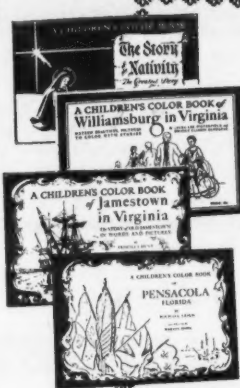
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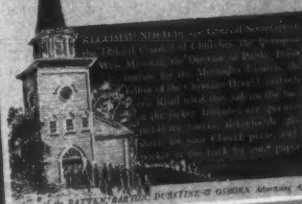
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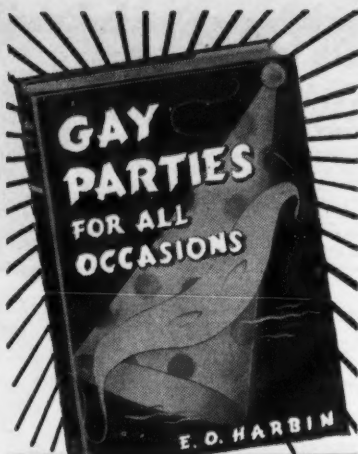
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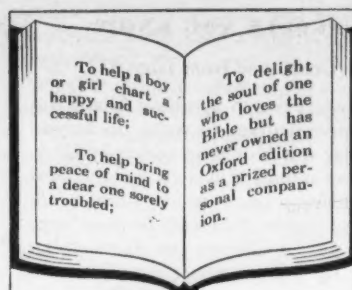
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Many years ago a student who had heard Dr. Williams criticize Bible translations, including the King James version, suggested to the New Testament Greek professor that he try his *own* hand at translating the Bible from the original Greek. Dr. Williams found himself fascinated by the idea. But should twenty years of a man's life be risked on the hope that conservative Bible lovers would accept his new translation? He was only too aware of the typical old man who rejected new versions by exclaiming, "No siree—not

for me! The King James version was good enough for the apostle Paul, and it's good enough for me!"

The fact is, of course, that the King James version was also at one time a "new" translation. It was published to clarify meanings which had changed over the years. Dr. Williams felt strongly that the King James version had grown too obscure for our times. The original fine shadings of the Greek text had been lost to our generation. What was needed, he believed, was a new version which would make the Scripture come to life in the everyday working language of our own time.

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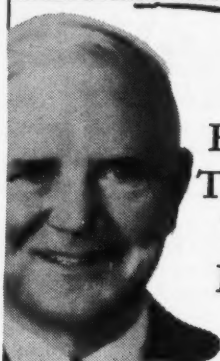
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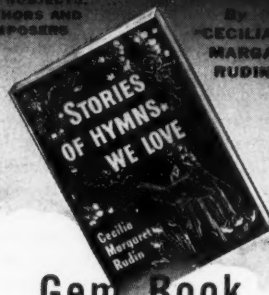
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I have used it as the basis of my translation."

In other words, since the original New Testament was written in idiomatic Greek, for John Doe of ancient Greece, it is much more in keeping with Scripture spirit to render the English version in idiomatic English, for John Doe of the English-speaking nations. This is an exact spiritual parallel of the intentions of the original Scripture writers, rather than a faithful reproduction, word-by-word, of the original Greek which results in a classical translation, but garbled and baffling meanings.

In the old Biblical text, for example, we have the disciples saying to Jesus: "Knowest thou that the Pharisees were offended, after they heard this saying?" (Matthew 15:12) In Dr. Williams' version, this is rendered idiomatically (as it was in the original Greek): "Do you know that the Pharisees were knocked breathless to hear what you have just said?"

FEW readers of the old translations could have understood fully what was meant by this passage of Matthew 16:19: "And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." In Dr. Williams' version it becomes clear: "I will give you the keys of the Kingdom of Heaven, and whatever you forbid on earth must be what is already forbidden in Heaven, and whatever you permit on earth must be what is already permitted in Heaven."

In Romans 15:5, the old version gives us a vague translation of the original Greek meaning: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Dr. Williams has restored the original intent of this passage by translating it thus: "May God who gives men patient endurance and encouragement, grant you such harmony with one another."

The interpretation of tenses in translating from the Greek was often poorly understood in the old versions of the New Testament. Dr. Williams, one of our best New Testament Greek scholars, has rectified the translation of many passages and made them clearer through the correct shading of tenses. Thus we now have this version of the familiar passage from Luke 7:22:

"And so He answered them, 'Go and report to John what you have seen and heard; the blind *are seeing* and the crippled *are walking*, the lepers *are being healed*, the deaf *are hearing*, the dead *are being raised*, and the poor *are having* the good news preached to them."

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Most readers of Dr. Williams' translation will be delighted above all with the freshness of his idioms, which give the impression that the events of the Bible are as immediate and real as the news we read in our papers. For example, the Pharisees say in John 7:47, "You are not swept off your feet too, are you?" Jesus tells the Pharisees in Matthew 16:4, "It is a wicked and immoral age that is hankering for a spectacular sign."

The Bible is never more vivid and alive than in such accurate, yet contemporary translation as Dr. Williams has used for Luke 12:58, 59: "For instance, when you are on the way to court with your opponent, take the utmost pains on the way to get entirely rid of him, so that he may not rush you before the judge, and the judge turn you over to the sheriff, and the sheriff put you in prison. I tell you, you will never get out of it until you have paid the last penny!"

"Brilliant" is the word for the labor of Dr. Williams' twenty years. His New Testament in the language of the people has already been adopted as the preferred text for post-graduate study in North Park College, Chicago. It has won enthusiastic applause from the nation's leading theological and scholastic authorities.

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"IN OUR IMAGE"

(Continued from page 86)

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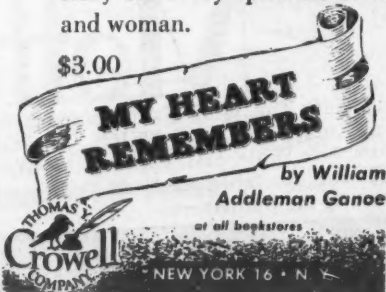
And the story would not be complete without Rowe's statement that before he was only a nominal Christian but now he hopes to become a "real Christian." He plans to devote his future work to religious art. THE END



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(Continued from page 83)

that lived in the same house through several generations, fondled and forgotten by a succession of children. Quaint illustrations by the author. (Thomas Y. Crowell, 89 pp., \$1.75)

THE REAL SANTA CLAUS, by Marguerite Walters. When little tots 3 to 5 begin asking why are there so many Santa Clauses and which is the real one—then it's time to bring on this book. The plaints are met in a way that does no violence to childish imagination and at the same time emphasizes the spirit of Christmas giving. Illustrated by Meg Wohlberg. (Lothrop, Lee & Shepard, \$1)

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ONCE UPON A TIME. Twenty stories edited by Rose Dobbs, to read to boys and girls 4 to 8 (whose "Tell me a story!" can quickly exhaust any parent's supply) or to be read by them. Some of these are old, some are new, some are funny, but all of them belong to the folklore of childhood—and, parents note, all are short! Black and white illustrations. (Random House, 117 pp., \$2)

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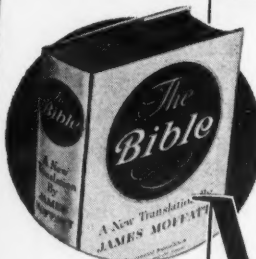


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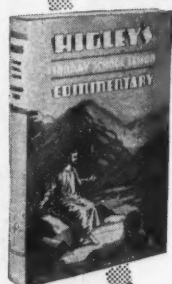
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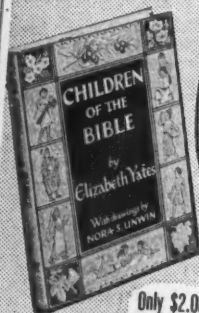
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The LAST SERMON

By SPENCER DURYEA

Storekeepers scratched their heads. "Wonder what's happened to the old man! Never saw him like that before!"

NEXT Sunday, brooded the Reverend Henry Higgins, he would be out of it. Next Sunday would be his last sermon.

He and Sarah had been up till all hours for a week, packing. Henry Higgins smiled grimly and said that "Take It or Leave It" must have originated in some drafty parsonage just before moving day. A preacher acquired a clutter over forty-five years, and Henry wasn't for taking along to Florida anything they didn't really need. But it was hard for Sarah to throw away small pieces of their lives. The metallic baby shoes and the outsize meat platter and an ugly old floor lamp with the bead-fringed shade and ten-thousand-and-one other things each brought back memories, some tender, some harsh. And after forty-five years, a preacher's wife puts a lot of stock in memories.

"Shall we take this?" Henry had asked, dangling a Niagara Falls cushion or something else over the discard barrel.

Sarah would look—and the debate would start. And finally Henry would burst out irritably, "We're getting a real home at last and you want to fill it to the ridgepole with junk!"

"Now, Henry, don't be unreason-

able—" Sarah would begin, unperturbed.

"I'll be unreasonable if I want to be!" But he thumped the cushion into an open packing case.

In a milder moment, Henry, down on his knees on the attic floor, looked up from an old photograph album and wondered, "What do you suppose it will be like, down there in Florida? 'Sixty Acres of Heaven,' they call it."

Sarah's fingers tightened on the tiny pink sweater she held—the sweater baby Eleanor had worn during the racing two years she had been with them—and said softly and without bitterness, "I could do with a little corner of heaven . . ." And the baby sweater had gone into the packing case.

"**H**UMPH!" Henry said, but his heart squeezed. He had never been able to give Sarah all that she deserved. They wouldn't even have a home to go to, now that they were too old to work, except for the grand community they had heard about in Florida, built for retired preachers by a great man in memory of his own preacher father, and maintained by the gifts of Christian people the country over.

Sarah drew a worn, much-folded

leaflet from her apron pocket, smoothed it flat on the top of a trunk. "More than ninety couples, representing fourteen denominations, occupy four-room apartment homes in Memorial Home Community's twenty-two cottage-type residences," she read aloud for the hundredth time. "Only a small monthly maintenance charge of \$15."

AND Henry nodded his head for the hundredth time. Retirement would have been a grim affair, on his tiny pension and their three-figure savings account—but for this! There would be the cost of food, oil for the heater, clothes and the like. But down there, they could manage. Independent, too. Beholden to no man. Henry liked that!

Down there, Sarah wouldn't have to sit hunched over a broken coal heater that the Ladies' Aid had never got around to fixing! They could begin to live all over again—with no busybody watching in the mornings to see when the smoke began to spiral out of their chimney and tattling it around if they slept late. After forty-five years of living for others, it would be strangely enjoyable just to do as they pleased.

While they packed, Henry had time to think of many things—of shoes and

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ships and sealing-wax and triumphs and defeats. Of men he'd saved from jail and of homes he'd kept patched up. Of the night young Ted Alexander came over to the parsonage, after evening service, and said, "Uh-I-I think I'll go into the ministry, sir." And of Tom Dabbles, the town drunk, with whom he'd labored and prayed and struggled, and who died out back of Riley's saloon. His mind was a picture gallery, a museum crowded with good exhibits and bad; the cup of retrospect he was quaffing near the sunset held a bitter-sweet mixture of sugar and gall.

He'd preached some pretty fine sermons in his day, good enough for the best of pulpits, good enough to shake the world which didn't seem to hear. He'd preached a lot more that made him wonder, now, how his congregations had ever put up with him. He'd fought a good fight, stood for Christ and loved his fellow-man; he'd battled drink and war and child labor and once he'd preached (to a crowded auditorium) on conditions in the local mills. He'd do it all over again, he thought, were he starting instead of finishing his course. But in the deep pits of his old heart lurked a persistent little voice reminding him that he'd done many things he shouldn't have done, and left undone a lot of things he ought to have done. He'd love to have the chance to correct that. If he could only go back over the road again and fill up the holes and move out the stumbling blocks! If he could only go back and say the things he'd always wanted to say . . .

THE things he'd always wanted to say! If he hadn't been so work-weary, he would have pushed the thoughts out of his mind. But he was tired and the years suddenly looked more empty than filled. He stood up straight in the attic, then remembered in time to duck his head. Why not say the things he wanted to say before he quit? Why not? He had nothing to lose now. The last sermon! He could make a great one out of that; he could tell the truth, the whole truth. They needed it. He had, he vowed, the finest collection of careless Christians and happy hypocrites in any church in the county. They needed a sermon like that; no preacher, yet, had ever set them back on their heels with the hard, cold truth. Humph! He'd tell them! Just once, and then he was through. "Humph!" he said aloud.

His face was afire as he went down the stairs. Sarah looked up once, shook her head, and kept at her sorting. Henry Higgins paced his study floor; a dozen texts flashed into his mind, a hundred local injustices and hypocrisies for illustration. And then, so excited in sweet prospect became Henry Higgins that, without knowing why, he clapped on his black felt hat and moved out to

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the sidewalk. The last sermon. What a chance! He walked as one in a mad dream, mumbling, muttering, grinning, as he planned what he would say.

"Look out there, Doctor!"

The traffic light had changed, and he had almost stepped in front of a truck. His face lost a little of its unnatural flush as he adjusted the hat to a more comfortable and respectable angle, and turned to look at the big man at his side. "Hello, Jerry. Humph. Still out of work, are you?" *You don't want to work, do you? You're lazy. You let your wife take in washing while you stand around on street corners and loaf at the hardware. Ought to be ashamed of yourself.*

The light changed, and Henry stepped gingerly into the street. Jerry stepped gingerly, too. In the opposite direction. "The parson's grumpy today," he muttered. But then the preacher hadn't really said anything much. Just, "Still out of work, are you?" But Jerry's face burned. "It was the way he looked at me," he decided. He turned at the next corner, away from the hardware store. Jud Watkins had asked him to drop around to the garage, that he needed a hand with a job that had come in. Just maybe he'd look in on Jud...

Halfway down the next block, eyes on the ground and coat-tails flying, Henry Higgins suffered a head-on collision. Matt Burns, who ran the grocery at Fifth and Main, was getting into his car with a golf bag under his arm. Great was the impact, great the consternation of grocer Burns and great the anger of the flying clergyman.


"I beg your pardon, Doctor!"

"Doctor nothing! I'm no doctor and you know it. Humph!" *You and your golf. Send your children to Sunday school and your wife to church with their envelopes, while you play golf. Think they'll get you into heaven? Well, they won't.*

Matt's mouth fell open and he scratched his head, watching Henry Higgins stride on. "Wonder what's happened to the old man! Never saw him like that before. Never figured he had much gumption." His eyes lighted and he nodded in approval. "Remind me to tip off Herb I won't be out at the club Sunday morning," he told his partner, and climbed into the car.

Meanwhile Henry Higgins had turned a corner on one foot and caught a glimpse of George Watters. George was the dictator of Henry's official board. Henry stopped. Dead in his tracks, he stopped. He couldn't go by without at least saying hello to George Dictator Watters. He pushed the old felt back on his head and marched over to George.

"Well, George, I hear you're up to your old tricks again. Humph! Been to




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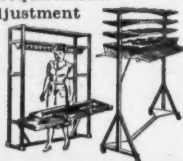
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see the Bishop, haven't you? About the next preacher and about the awful condition things're in." Been to see a lot of Bishops in your time, haven't you, George?—Henry added to himself. Gone running to them with all sorts of complaints and suggestions, all on your own hook, without consulting anybody. Done a lot of harm to the church, too, drivin' people out right and left when they didn't agree with you. That church'll never amount to a hill of beans so long as you're there, George Watters! Well, I hope you're happy. Goodbye, George Watters.

"Wow!" said George, feeling the sting of what the preacher had said and of what had been only in his eyes. Then, boyishly, he kicked a pebble out of the way. What was he "wowing" about? Maybe he could have done better by the church and the preacher. Maybe he could have, at that.

HENRY HIGGINS' heels struck the pavement like the heels of a drum-major at the head of his band. Behind him, men stared; the barber in his white coat and the butcher in his white apron stood petrified on the sidewalk, and Joe Trench, the dentist (who specialized in filling a cavity of his own, out of a bottle, as well as filling cavities in teeth) leaned from his window with a pair of forceps in his hand. Wes Parsons, the local police force, walked slowly, unbelievably down the middle of the street, his cap in his hand and a vague indeterminacy in his eye. This couldn't be Dr. Higgins! Why, for years he'd come along just about this time, on his way to the Post Office for the afternoon mail, and he'd been as gentle and inoffensive as a leaf moving along in the autumn wind.

The parson went from one side of the street to the other. He met the church treasurer, grumped out an "Afternoon!" and thought about the "crazy way" the man kept the church books; he met his Sunday school superintendent and under his breath declared, "Your Sunday school needs a few switches and a few new ideas." He nodded bluntly to the president of the Ladies' Aid, but in the dark, disturbed recesses of his mind he was wagging his finger and telling her, "If you don't get out pretty soon there won't be any Ladies' Aid!" He met his Church Gossip No. 1, who didn't like his sermons or his necktie or his habit of scratching his ear ("Land sakes, I don't know where he spends his time; he hasn't been in my house for nearly a year!"), nodded curtly, and thought to himself that she'd look good in a coat of tar and feathers.

Then at the end of Main Street, Henry paused, the starch gone. What was the matter with him! He turned into Elm Street, the tired old shoulders drooping. He had failed God again.

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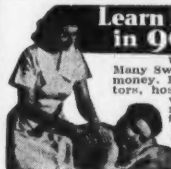
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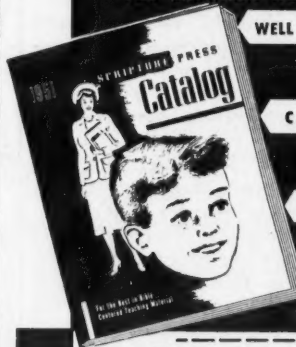
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Pastor of his flock, respected, loved minister. And he had forgotten. Not that he'd said much, but it was there, in his tone—in his weary brain. "God, be merciful to me—a failure," he prayed.

He swung his battered hat in a thin-veined hand as he took his way up Main Street once more. Main Street was quiet. Henry met a few halting, hesitating greetings, felt a few wondering eyes boring into his back. That was all. He moved wearily through the doorway of the Crescent Drug Store and sat down in a booth. "Humph! A lemon ice cream soda, Fred. Not too strong."

Voices came from behind the partition against which he leaned. Women. Four women, talking.

"Well, I just don't know . . . He's always been so patient and gentle."

"Maybe his job's got him. A minister has a pretty hard time of it, here. Enough to drive a man crazy, I guess. He's had a lot to contend with—and trouble we don't know anything about. But he'd ought to realize that we appreciate what he's done. Even George Watters; he just likes to feel important."

"Why, you know that old Mrs. Conn, the one who does day work? I heard her say she'd a' taken her own life when her boy died, if it hadn't been for Brother Higgins. The whole town loves him, just like that. He must a' forgotten."

"You know what?" one of the other voices broke in. "I saw Jerry Kramer—working! In Jud Watkins' garage!"

There was more, but Henry did not hear it. He rose quiet as a cloud, slipped out a side door and away from Main Street, up the garden walk and in through the back door of the parsonage.

"That you, Henry?" Sarah called down from the attic, and Henry placed his hat on the hall table as carefully as though he were handling a Ming vase, and slowly climbed the steps.

"There's so much we'll have to throw out," Sarah fretted.

"But we have so much to take along, too," he said gently. Sarah wouldn't understand what he meant, right now. But she would understand next Sunday.

"I've, humph, decided on a text," he told her. "Ye are the salt of the earth. . . ." THE END

Christian Herald's Memorial Home Community is dedicated to aged Christian workers and their wives, who freely gave their useful years in the service of others. Because they were too busy helping their neighbors instead of themselves, they are not rich in the goods of the world. They cannot provide homes for themselves, now that the age of retirement has crept upon them. Memorial Home Community came into being to make sure that those who served would not be forgotten at the last.

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THEY GET AWAY WITH MURDER!

(Continued from page 18)

women and children, including pedestrians, were killed in automobile accidents. The reckoning makes alcohol responsible for some 10,000 of those deaths. It's not dry propaganda. It's harsh fact deduced by men who have no ax to grind. There it is, 10,000. And this year that many or more.

Burton W. Marsh, Traffic Engineer for the American Automobile Association, says, "Comparatively few motorists realize that drunken driving rapidly is becoming death's chief handyman in road disasters." The A. A. A. is no crew of starry-eyed reformers. They're not crusaders. They're in business to help the motorist handle the problems he's up against. "This is one of those problems," Mr. Marsh says bluntly.

We've managed to get excited about other threats to our personal security. Each year, for example, the "March of Dimes" receives a huge amount of publicity. Radio, newspaper, and magazine coverage are so complete that it is safe to assume that practically every American has heard of the campaign and the threat of polio. A worth-while cause it is! We need to know about it and to contribute our dimes and dollars. We don't begrudge the "March" one thin dime.

But in 1947, while polio was killing 580 persons, drunken drivers were killing 10,600 and crippling and maiming 300,000 others!

In that same year, while we fretted over our black national record of 7,760 willful murders, we worried very little over our highway murder record, 38% worse!

Once the shock of sheer size has registered, we've got to take a new look at this word "drunken." Some of us are in for a shock there, too. How will you have your authorities served? Mr. Marsh again:

"The man who really is intoxicated is less of a hazard than the chap who has had a few drinks. In the first case, the man generally becomes unconscious and goes to sleep before getting into a car, thereby eliminating himself as a menace. The other driver seldom understands that his senses have been dulled and he tries to pilot a motor vehicle, often running into serious trouble as a result."

Or maybe you'd like to hear from Dr. Samuel R. Gerber. In 1937 he became Coroner of Cuyahoga County, Ohio. In ten years he investigated 22,880 violent deaths. "An individual who has had only a little to drink feels somewhat 'stimulated' and is confident of his ability to drive his car or walk across a street safely. The driver or pedestrian may be a bit reckless and at a given crucial moment will be in-

capable of instant decision and critical judgment. Therefore," he adds, and with those 22,880 bodies behind him, it sounds like an understatement, "an accident may ensue."

In July of this year J. Dewey Dorsett, general manager of the Association of Casualty & Surety Companies (a non-profit organization made up of the more than 80 insurance companies that write a large proportion of automobile coverage) sent a letter of warning and a resolution to the governor of each state, mayors of all cities above



ONE-WAY RIDE

10,000 population, and governing bodies of all counties. In it he called for a nation-wide crackdown on speeding and drinking (he didn't say "drunken") motor vehicle operators!

In Evanston, Indiana, between 1935 and 1938, 1750 drivers were selected at random and given chemical tests to determine the presence of alcohol in their blood. During the same period, drivers in 270 accidents resulting in hospitalization of one or more victims were also examined for alcohol. The tests showed that drivers with a blood concentration of up to .06% were 3.2 times more likely to have an accident than non-drinking drivers. When the blood concentration moved up to the .07% to .10% bracket, the accident likelihood was 5.5 times greater than that of the non-drinking driver. From .11% to .14%, 14.5 times greater. And at a concentration of .15% or above (this is the "official" dividing line above which anyone is of a certainty "drunk"), a driver was 55 times more likely to have a crash than a non-drinking driver.

All of which proves that you don't have to be walleyed!

Tests conducted by Dr. Leonard Goldberg and Kjell Bjervier in Sweden showed that alcohol caused an impairment in driving ability of between 25 and 30 percent after a dose of 3 bottles of beer or less than two 1½-oz. shots of 90-proof whiskey. When the alcohol is absorbed quickly (on an empty

stomach, for example), deterioration may begin with less than one shot.

So we've got to adjust our thinking, discard the idea that the danger comes from the really plastered driver, begin thinking in terms of the driver who may look fairly sober, holds his place in the line of traffic, seems to have his wits about him—until the split-second that demands instant, accurate judgment. Then he's your enemy; then he's a suave killer.

But if it was impossible to pin drunken driving on the reeling idiot who smashed into Bill's Studebaker, how much harder it is to make the charge stick on these gentlemen killers! This year we have 46 million registered passenger cars and trucks on our highways. We're simply too crowded to let alcohol stay in the picture. And the drinking driver problem *can* be licked. Dozens of cities and towns and counties are beating down the rising tide of statistics. Your community can do it, too. What you think or feel about Prohibition is your business. The drinking driver is everybody's business. We can *all* get together on this, and indeed, must get together if murder on the highways is to be halted.

Just two elements (besides alcohol, itself!) make driving while under the influence such a carefree proposition. The first involves law. Not that we don't have laws for apprehending drinking drivers. We have the laws. But our police don't enforce the laws. They can't. We haven't given them the tools to do the job. We've told them, "Arrest drivers who are under the influence of alcohol!" But who's to say? Who knows? Especially, if the suspect can walk a straight line and stab his finger at his nose and read a paragraph out of the daily paper and get off some such shibboleth, as "Methodist Episcopal" without tripping up his tongue.

So, the cops have reasoned, why arrest a person for driving under the influence when any clever attorney can make them look like tenderfoot Scouts? And that's why the happy killers are multiplying. It is the most plausible reason why 1950's automobile fatality figures have already climbed 11% above those of last year. Human nature being what it is, if an imbibor thinks he can get away with driving after he's had a couple or more, he'll do it. Up till now his chances of getting away with it have been excellent. The first factor, then, in lighting into this highway carnage, is law—enforcement of law.

The second factor is the introduction of a simple, accurate test by which the arresting officer can determine the degree of intoxication, and which, upon further examination, can establish beyond shadow of doubt such degree. These chemical tests are not new; it's just that it has taken us a long time

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to get wise to them. Chemistry applied to intoxication was first suggested 30 years ago. By 1930 chemical tests were being accepted as evidence in Sweden. Later in that decade they came to this country.

These two—enforcement, and chemical tests—turn the death graph downward every time. They've done it in other communities; they can do it in yours.

INTOXICATION, scientists have learned, depends not upon the amount of alcohol in the body, but the amount in the brain. It's not how many a man has under his belt, but how many he has under his hat. The brain is the nerve control panel of the human body. It bosses speech, locomotion, vision, and the finer, top-drawer faculties of judgment and reason. These latter capacities can be more easily sloughed off than the former. Alcohol in the brain tackles the easiest job first: i.e.; impairment of judgment, destruction of inhibitions. It sounds like what you expect to hear at a W. C. T. U. rally, but it's strictly from the horse's mouth.

"Sportsmanlike Driving," a textbook published by the American Automobile Association, and which is studied in whole or in part by half a million high school students in driving courses every year, has it down in unemotional black type: "Alcohol is a depressant, first affecting the higher brain centers which control voluntary behavior and the emotions . . . Studies show evidence of decreased alertness and efficiency. There may be decreased self-consciousness, increased confidence, feelings of ease and of relaxation. But attention, judgment, and critical attitudes are impaired. Fear of consequences can be destroyed. This means that usual cautions are thrown to the winds. Habit systems are disorganized."

Dr. Glenn C. Forrester, manager of the company that manufactures one chemical testing outfit says, "Judgment is the first body faculty to be affected by alcohol. Judgment warped by alcohol is a far greater cause of highway crashes than is simple clumsiness of muscular action." And it is the secondary reaction, clumsiness, that makes a man "dead drunk" and causes him to stumble when he tries to walk the white line in a police station.

So it's the alcohol in the brain that does the evil work. Obviously, except in autopsies, nobody's going to go sampling a bit of brain tissue to figure out the alcoholic content! But alcohol is also present in body fluids and in the breath. It is known with exactness how the percentage of breath or blood alcohol, for example, relates to brain alcohol. And it is possible to get such a specimen, especially a sampling of the breath.

Through tests similar to those of

Goldberg and Bjerver in Sweden, in which drivers were fed measured amounts of alcohol and their driving reactions noted, a percentage scale was set up as a basis for determining the range of drunkenness. The American Medical Association, the National Safety Council and the Standard Safety Code have all adopted the same figures. If the concentration of blood alcohol is .05% (that's 5/100 of 1%) or less, the subject is presumed *not* to be under the influence. If the concentration falls between .05% and .15%, the subject *may* or *may not* be under the influence, depending upon his reaction to coordination tests and his general bearing. When the concentration amounts to more than .15%, the subject is legally drunk.

If there is error in this standard, it is in favor of the drinker. The levels are high. Goldberg and Bjerver's experiments showed a 25 to 30 percent impairment at blood concentrations ranging between .04% and .06%. No one can say that the .15% demarcation gives the drinker a rough deal.

With these figures in mind, the arresting officer need only feed a sample of the subject's breath, collected in a balloon with a sterile mouthpiece, into a compact, portable gadget, to know if he's barking up the right tree. Precise figures can be later obtained by further analysis of the breath sample. The Intoximeter, Drunkometer, and Alcometer are three of the instruments available.

Consider the cop's reaction to all this. He doesn't have to guess. He knows whether the man is under the influence, and how far under. No wheedling attorney can talk him out of it. It's like 2 and 2. They make four. There it is, and what can you do about it? And when drivers find out that they can't "get away with murder," they're not tempted so strongly to try. In Detroit, Michigan, convicted offenders go to jail—and that's for sure. In New York, the penalty is a six-month revocation of license—mandatory. Knowing that, and knowing that the police have a practically fool-proof method for bringing him to book, will make a man think twice.

"BUT will it?" a skeptic here and there will ask. And the answer to that one is, "Look at Detroit." Chemical tests introduced in 1946. Convictions before, 297; convictions after, 955. And a 47.3% reduction of traffic accidents in which driving while under the influence was reported. Dayton, Ohio, without tests, 120 arrests, 51 killed. For the first 9 months of 1950, 683 arrests, 18 killed.

Milwaukee's experience is meaningful. In a pre-test year, driving under the influence resulted in 437 arrests, reckless driving, 886, with a total of



ANSWER:



Dr. William Colman, pastor of the Highland Park Baptist Church, Detroit, Mich., says, "Quite obviously a marked impact is being made upon the great centers of population in America. It is heartening to see the Gospel penetrating the consciousness of our nation. But as yet, I feel we have only touched the fringes of deeply entrenched paganism. Every evangelical force should be harnessed to press the battle."

QUESTION: "And, Dr. Colman, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

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Rev. William Headley, pastor of the First Baptist Church, Ceres, Calif., says, "I wish I could believe it. In my thinking there is a difference between evangelistic campaigns and revivals. The real question is: 'Do these city-wide soul-winning efforts produce a lasting devotion to Christ, and a clean-cut break with worldliness and carnality?' Praise God for the souls saved! However, I am certain we have not seen a genuine revival as yet."

QUESTION: "But, Mr. Headley, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

ANSWER: "We do appreciate the All-Bible

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Rev. Don Theobald, pastor of the Presbyterian Church, Huntingdon Valley, Penna., says, "It is evident that God is working in a special way in these days. Reports from ministers and laymen, from fellow pastors and evangelists, are telling of the mighty workings of the Holy Spirit. Especially is this true in churches where the preaching and teaching are Bible-centered."

QUESTION: "And, Mr. Theobald, is the All-Bible Graded Series of Sunday School Lessons winning youth in your church?"

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1323. In 1947, there were 579 alcohol arrests, and 354 for reckless driving, with a total of 933. When the convictions went into the column where they belonged, total arrests dropped. A logical inference is that the need for arrests also dropped.

In Seattle, before tests, police were able to get 8 out of 21 convictions on drunken driving charges. After tests, they had 52 out of 55 convictions.

At Daytona Beach, 135 subjects were chemically tested in 1949. Of these, 31 were found not to be under the influence. Of the remainder, all were charged and convictions were secured in all but 1 case.

Chemical tests protect as well as convict. Of 1150 consecutive cases admitted to an eastern hospital, with the preadmission diagnosis of acute alcoholism, 72 were found to have no alcohol in the blood and were suffering instead from brain injuries, heart conditions, diabetes and other ailments. There are some 70 disabilities that may be confused with drunkenness. In Iowa, two officers and a physician pronounced a driver involved in an accident, "dead drunk." Before he was thrown into a cell, somebody remembered the routine chemical test. It registered a low alcohol content. Another test confirmed the first. A further medical examination revealed that the man had a severely fractured skull. Without chemical tests, he might have died in his cell.

And he might have been you.

THERE'S another angle to the whole thing that somebody's going to have to face up to. Casualty & Surety's resolution couples the Terror Twins: speed, drinking driving. But somebody high-up had better be taking a careful look at the implications of their twinship.

Two-thirds of our motor fatalities occur not on crowded city streets, where speed must be restrained but on rural highways. A speed violation, says the National Safety Council, was involved in 1 out of every 3 fatal accidents in 1949. At a speed of 45 miles an hour, the odds are 1 in 16 that someone will be killed in the event of an accident. But at 65 mph, the odds have leaped to 1 in 6. And, disturbing thought, the odds affect you as well as the driver of the car zooming toward you.

Let's hold onto these facts for a moment while we go another step. Donald S. Leonard, Michigan State Police Commissioner, has this to say, out of his study of more than 17,000 rural accidents: "The 'had been drinking' driver [and he's the boy you don't suspect until you wake up in the hospital] has the highest percentage of speeding violations, while drivers 'under the influence' [the boy whose car staggers from one ditch to the other]

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have the highest percentage for driving on the wrong side of the road. Excessive speed accounted for 31.1% of violations of 'had not been drinking' motorists; 37.9% for 'under the influence' drivers; and 47.0% for the 'had been drinking' driver."

Speed, then, is not only a tremendous factor in highway accidents and fatalities, but the "had been drinking" driver is more likely to speed than either the driver who is plastered or stone sober.

Now to the next step. On those same "rural" roads (as differentiated from city streets) are located large numbers of liquor-dispensing taverns, road-houses, and restaurants with bars—which could not stay in business three days without the patronage they draw from passing motorists. Every one of them spews forth its daily and nightly quota of slightly drunk customers who confidently step into their cars and lose themselves in traffic like time-bombs dropping deep into the heart of an unsuspecting metropolis. Maybe they'll get home without trouble. But a lot of them won't. And at least half of the trouble will belong to the motorist nearest them when their reflexes let them down.

That's not an easy one to handle. Some chiefs brag about the special policing they give those places on Saturdays and Sundays and especially between midnight and 3 a. m., when the drinking driver is most likely to make a corpse of himself. But there just aren't enough cops to go around, and besides, areas they have to desert may come down with a rash of robbery.

There are some tavern keepers who refuse to sell liquor to a customer already showing the effects. But maybe they'd do better to let him drink himself under the table than turn him loose half-tanked and mad at the world.

It's a tough problem. The Prohibitionists know how they would solve it, but we can't wait for that. **Compulsory** chemical tests as a routine component of every accident investigation are a realistic start, plus prompt and across-the-board enforcement.

All right, you're convinced. You want to do what you can to stop the slaughter. How do you go about it, just one little person on Maple Avenue or R. F. D. 2? You have to do as you've been done by: make sure that other people see how important this problem is, and what it's going to take to solve it.

Unless you live in Arizona, Indiana, Maine, Nebraska, New Hampshire, New York, North Dakota, South Carolina, South Dakota, Utah, Washington, Wisconsin, or Oregon, you will first have to build a few legislative props under the .05%-.15% standard on which any alcohol determination program is

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fashioned. For 20c you can get from the Government Printing Office at Washington a booklet called "Act V Uniform Act Regulating Traffic on Highways." Section 54 deals with "Persons under the influence of intoxicating liquor or of drugs." The booklet is not the kind of cozy reading you'll tuck yourself into an easy chair with, but what it says there is what you've got to get into the laws of your own state. Somebody will have to get the ball rolling. Maybe you're in a position to do it.

Even before you have the law behind you, you can and must swing public sentiment to your side. Burton Marsh has something to say on this, too: "The non-drinking person will do more good if he sticks to facts and avoids the emotional approach." You don't have to sell the fellow who doesn't drink! He's already sold. The man you have to convince is the one who does drink or who thinks that you're out to corral somebody else's personal freedom. So you have to use arguments that will appeal to *him*, not arguments that appeal to *you*.

Church groups can effectively pool their energies—but for spreading information beyond their own circle. They will accomplish little more than nothing by sitting in their churches discussing among themselves the deplorable state of things. That's like a

preacher venting his disappointment over the people who didn't come out to hear him upon the people who did! Move out from behind the stained-glass windows, into luncheon club programs, civic groups, town meetings, forums. See that policemen as well as preachers are on the program. Let a traffic cop tell what he's up against. Ask a judge to explain his side of the dilemma. Get a doctor to explain what happens to the brain when alcohol goes to work on it.

YOU can get *everyone* into this act, driver and pedestrian. Not only do drinking drivers hit sober pedestrians, but sober drivers hit drinking pedestrians; autopsies show that 2 out of 5 pedestrians had been drinking. Chemical tests lay the blame where it belongs. Accidents involving drivers under the influence cost just under a billion dollars in one year. Getting even closer to home, an automobile liability policy costing \$36 would be cut to somewhere around \$24, if the alcohol factor were eliminated. A preferred risk company for total abstainers is already operating successfully in the Midwest, and despite its small volume of business, consistently undersells the comparable rating bureau manual rates of big companies.

Set up a target. Aim at something specific. Such as: introduction of chem-

ical testing, tightening up of the program of enforcement, or convincing police officials as to what should be done, getting a pledge of cooperation from the judges, changes in the law if necessary, a high-school driver training program. It's a big assignment! But then it's a big killer you're fighting.

The local newspaper can help immeasurably. Sell the editor *first*. Then he will figure out his own procedure. Just before Memorial Day, a newspaper chain of that same Westchester County whose Health Commissioner had dropped the 7-out-of-10 bombshell, began to slug away for all it was worth. Every few days an article was published to inform readers, tell them that their own Medical Examiner branded alcohol as the only major single cause of auto fatalities in the county, blast them out of complacency with the statement that in 10 years 300 people were killed by drinking drivers *right there*. At the same time, headlines of a size equal to those of other news items blandly announced, "Woman Driver Called Drunk," "Tipsy Driving Charged," "Driver Held As Drinker After Crash." Often as not, the story appeared smack in the middle of page 1. Such a campaign may be nothing more than a grand flop if carried on independently, for the burden of proof slams down more heavily than ever upon the arresting officer. If he can't

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make the charge stick, somebody's going to get in wrong. Not the newspaper, because it said only, "Woman Driver Called Drunk," but the police department that did the calling. "False Arrest" is a specter that hangs over a hard-working cop like a Russian veto over the Security Council. If the defendant has received unfavorable publicity, and can prove that he was not under the influence, he has a case.

The Dayton (Ohio) *Journal Herald*, and the Kansas City *Star* are other resolute papers that believe in printing the news, and if it means that somebody gets his name as well as himself plastered, well, that's just too bad. He should have taken that into account.

A. A. A.'s "Sportsmanlike Driving" says as clearly as it can be said, even to the italics, "Driving a car when under the influence of an intoxicant is criminal carelessness." Any paper that admits crime as news hasn't a leg to stand on when it nobly turns down drunken driving reports.

Yes, it's a man-sized job, beating the highway killer in your county or city. You've got to get the law makers, the law enforcers, the law interpreters, the offender at whom the law is directed, the law-abider for whose protection the law is made—all pulling together, all saying, "O. K., fair enough!" But if Detroit and Dayton and Omaha and Oklahoma City and Evanston and Columbia, S. Car., and Westchester can do it, your town can, too. It takes just about what it requires to smack down any epidemic, no more, no less.

SUNDAY-SCHOOL TEACHER

(Continued from page 26)

handle these long names the same way. Spell them. Question, Malvinia?"

"Yes, Miss Plosser. I saw a movie about Samson and I think the Philistines were definitely lacking in the fundamental concepts of social justice and that they were guilty of inexcusable aggression and of exploitation of the underprivileged. Don't you think so?"

"Well, dear, there are two ways of looking at that. Some people say yes and some say no. Quickly now, we must hurry on with the lesson. Do you have another question, Stanley?"

"No, I have another verse about Samson."

"If you don't mind, Stanley, let's read the entire lesson aloud before we have another verse. Then all those who didn't have time to study the lesson will be able to follow the discussion. Malvinia, you're our best reader. Please read very slowly and very carefully—and, children, let's not interrupt with any more questions until we have read every verse of the lesson. Read, Malvinia."

THE END

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PICTURE OF THE MONTH

"KING SOLOMON'S MINES" is probably the best-known and best-loved of all the books written by H. Rider Haggard. The inspiration for its plot arose from his visit to the ruined cities of Mashonaland, South Africa. Here, according to legend, once lived a people of great antiquity, and from here it was said that Solomon had obtained some of his fabulous possessions.

On the frame of this great story, richly embroidered in its screen adaptation, MGM has woven a picture of dramatic power and absorbing appeal. It concerns Elizabeth Curtis (Deborah Kerr) and her brother (Richard Carlson) who have journeyed from England to Africa to secure the help of a famous hunter and guide (Stewart Granger) in finding Elizabeth's husband, who had disappeared some years before while searching for the reputed treasures. This is the chronicle of their adventures, of the difficulties encountered and overcome, the people they meet—some hostile, others friendly—the dangers of the jungle, the drought in the desert



Led by a guide (Stewart Granger, right), an English woman and her brother (Deborah Kerr and Richard Carlson) seek a man lost in the African wilderness.

and the reaching of their goal only to find that Curtis had died and they run the risk of losing their lives also.

Since the film was produced in Africa, in glorious Technicolor, it adds up to a thrilling travelogue as well as a dramatic plot. Rare animal shots are interspersed throughout the picture. The tribal dances of the 7-foot Watusis, and their customs in establishing the right to kingship

through skill in personal encounter, furnish some of the most colorful sights met on the way.

"King Solomon's Mines" is extremely well acted; all those taking part are in character. Members of African tribes play some important roles with skill and innate dignity. All of this paints an entrancing picture on a canvas as broad as a continent.

F

OTHER CURRENT FILMS

Audience Suitability Ratings:

A—Adults: Y—Young people;
F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **IN BEAVER VALLEY** (Walt Disney; RKO). The cycle of a year in a Western valley is beautifully portrayed through the fascinating activities of a beaver, in the second of a series of "True Life Adventures," the first being the well-remembered "On Seal Island." The beaver is a very useful citizen in the animal world as well as a hard-working one. The menace of the neighborhood is the coyote; otters are the clowns, and frogs can produce a symphony. The musical score and the Technicolor photography are a delight. This is education made easy.

F

THE MILKMAN (Universal). An ex-G. I. (Donald O'Connor), son of a rich dairy-owner, is sent on one globe-trotting

pleasure trip after another because his father thinks his son is suffering from battle fatigue. He secures the job with a rival dairy through the help of his older friend (Jimmy Durante). Everything goes wrong at first, but ends happily. Here is comedy, some new songs, good fun.

F

SADDLE TRAMP (Universal-International). A heart-warming story concerned mainly with good people who make the old West come alive in a beautiful Technicolor setting of mountains and valleys. Good family entertainment.

F

DEVIL'S DOORWAY (MGM). A timely and long-overdue exposure of the exploitation and despoiling of the American Indian and his land. It has a poignant message of justice, of two factions fighting for living room in a growing country, the need of people with conscience to write

and administer law. Not only is this film entertaining and artistically superior, but it is an excellent medium for teaching the Indian's place in American history.

F

DIFFICULT YEARS (Lopert Films). That the wheels of totalitarianism grind exceedingly small is proved through a simple but dramatic story of the experiences of a government clerk in a Sicilian town during the years of the Fascist domination in Italy. Pertinent comments are given by John Garfield; Italian dialogue is supplemented by good subtitles. Dramatically superior and socially significant.

A

THE BLACK ROSE (20th Century-Fox). A story of adventure with historical background depicting deep-seated animosities between conquered and victor, and the conflicts which help to mold the character of an ambitious English youth. The over-all impression of the film, in its artistic achievements, offsets the static acting of the hero and the insignificance of the romance, which was undoubtedly intended to be important. Interesting instructional bits are found along the way: the presence in Cathay of movable type, printed books, gun powder and "direction needle" (the compass).

F

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

THE PETTY GIRL (Columbia). A gaudy extravaganza given over to the exploitation of the "body beautiful." Slapstick comedy, some singing and a large amount of nonsense (including ineptitude on the part of the heroine) make up a satire only occasionally amusing and often boring. **A**

SUMMER STOCK (MGM). Fun and nonsense, involving the problems of a young woman trying to run a farm while a summer stock company is rehearsing on the premises, and featuring the singing and dancing of Judy Garland and Gene Kelly, make up a breezy and entertaining musical done up in Technicolor. One song might be taken as a burlesque of a spiritual, and it detracts from the film. **F**

MISTER 880 (20th Century-Fox). Humor and whimsy are well-blended to make a delightful and entertaining comedy. The acting, although definitely stereotyped, is excellent and completely convincing. There are plenty of laughs and a warm feeling of affection for people of all kinds, and the story races along without slumps or humps to overcome. Two short scenes of entirely superfluous drinking could have been omitted. **F**

THE FIREBALL (20th Century-Fox). The indoor sport of roller-skating is combined with an exciting story of a frightened and belligerent orphan (Mickey Rooney) from a boys' home who makes good in spite of obstacles. Drinking and braggadocio are shown as undesirable. Direction average; acting good; musical score especially interesting. **F**

THE FURIES (Paramount). A tense and powerful western tale of people with violent and clashing temperaments. While we deplore the content of a story depicting people acting completely without social, moral and ethical considerations, we cannot help recognizing the quality of the dramatic and convincing presentation, even though the general effect is depressing. **A**

BORN TO BE BAD (RKO). Based on the novel "All Kneeling" by Anne Parrish, this film has a number of men kneeling in love and homage to a beautiful woman devoid of all good instincts. Maybe the males of the human race are as unsuspecting as this lot, but we doubt it. Many of the scenes are in poor taste and are objectionable. **A**

FANCY PANTS (Paramount). Somewhat reminiscent of the plot of "Ruggles of Red Gap," this has none of that film's humor and gaiety. Best use is made of Bob Hope's aptness for buffoonery. But it is laid on rather thickly, and this is the type of film which, shown abroad, would continue to foster the impression that Americans are gauche, uncultured, self-conscious and poor imitators of European society. The story is dated and more than a little far-fetched. **A, Y**

ELLEN (United Artists). Rather like a murder mystery written from the viewpoint of the intended victim, this story as retold by the heroine about the man

she loves is a tight drama of suspense. Implied revenge, infidelity, theft and the obvious undermining of a man's emotional balance are handled with good taste. Magnificent background music from Tschaikowsky themes; unusual photographic effects. **A, Y**

THE SUN SETS AT DAWN (Eagle-Lion). This deeply tragic drama has some very distressing moments, but it holds interest throughout. A difficult subject treated believably and poignantly. Though not to be considered fully as entertainment, it is significant as a study in reprieve and justice. **A**

OUTRAGE (RKO). A strong social study which, considering the delicate subject, is handled with restraint, well acted in plausible fashion. It has a message, not only through the rehabilitation of the girl assaulted by a degenerate, but in its emphasis on society's responsibility in the lack of surveillance of sex offenders. **A, Y**

A LIFE OF HER OWN (MGM). The story of an ambitious girl from the Middle West who comes to New York and becomes a successful fashion model, but finds that happiness at someone else's expense is not a rewarding experience. There is a general atmosphere of frustration, some tragic moments (a suicide and a repulsive drinking party) and very little relief from unpleasantness. **A**

RIGHT CROSS (MGM). The story of a Mexican prize-fighter with a racial grievance and a sulky disposition. Concerned with unethical pugilism and its promotion, this has some rough spots, and is a too breezy approach to many serious aspects of life. **A, Y**

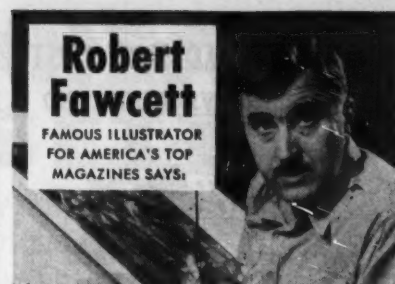
PROWL CAR (Columbia). A realistic gangster story, yet informative and entertaining of its kind. The courage of the police is well depicted. **A**

THE SHAKEDOWN (Universal). Well named, this "higher-type" gangster film is an exciting melodrama. Undesirable attitudes and standards are emphasized as unfavorable. Simple, wholesome living and consideration among fellow-workers are depicted in a favorable light. **A**

THE SCARF (United Artists). A grim and suspenseful drama about an inmate of a state asylum for the criminal insane who escapes to try to find out whether or not he really committed the crime of which he was convicted. **A**

Definitely Not Recommended

DARK CITY (Paramount). Dealing with gambling, drinking, suicide and murder, this high-tension melodrama is certainly full of action—the wrong kind. The sordid and unwholesome story is set in gambling houses. The implied justification of the behavior of the star (that he was unable to make a satisfactory adjustment to life following an unfortunate experience during overseas service) is decidedly weak. Social, moral and ethical values are non-existent. Even the actors seem to sense the moral sewage which they enact.



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PRAYER CAN CHANGE YOUR LIFE

(Continued from page 23)

selfishness the great purity and goodness of God; in that experience there will come the transformation of your life into His glorious image.

Through prayer man finds God, and through the frequent exercise of prayer man reaches into the very heart of his own existence and there discovers all that has kept him from God. Prayer reaches in. Do not pray if you are afraid of seeing your own soul, for remember, prayer is, indeed, the mirror of the soul. The secret of prayer lies in its X-ray power of being able to look into the very heart of man. Science has never possessed that power. You can discover more about yourself, your weaknesses, and your frailties through the power of prayer than by all the courses you may take in self-analysis. Great souls are those who in the realm of the spirit have truly seen themselves as they are and through the same channel of prayer have found the forgiving, comforting power of God.

Prayer reaches out. The soul first finds God, then itself, and then its neighbors. Prayer reaches its greatest privilege and joy when it becomes intercessory prayer.

If you have never known the rich experience of praying for others, you have not yet entered the ABC's of prayer. You may have studied about prayer, but you have not prayed. "Prayer, like radium, is a luminous and self-generating form of energy." As you pray for others, you push out the narrow walls of your own existence, and before you know it, you have become a world citizen.

Prayer works if we work it. Though it is instinctive, yet because we are so self-centered, too often our prayers are selfish. True prayer reaches out; remember, no man truly prays until he holds the world in his embrace.

We stand on the threshold of unexplored worlds. If so much that was incredible to man yesterday has become possible to man today, who shall say that anything is impossible with God? If the sound of a voice can race around the world infinitely faster than I can explain the illustration, and someone way over on the other side of the ocean can hear the word, the song, who am I to say that if man prays, God cannot bring the answer speedily to some needy soul in Africa, India, or the isles of the sea? As in Tennyson's day, so in ours, "More things are wrought by prayer than this world dreams of."

Prayer reaches through. Prayer, like Paul's great concept of love with its length, depth, breadth, and height, has four directions in which it travels. Have you made the personal discovery that prayer can reach through? George

Muller had walls of difficulties around his orphanage of faith but not a wall that prayer could not penetrate. George Washington Carver, reverent Negro scientist, found walls everywhere to hinder him, but he made the personal discovery that prayer was greater than any law he might discover in his laboratory; and so first he prayed—then he experimented.

Prayer reaches through the enemy ranks of oppression. When the soul is overwhelmed and when life like a great tidal wave has come sweeping in, then prayer coming from the heart of the man who believes makes contact with God, and back comes the answer—oh, not always as we desire, not always as we might dictate. But the inward peace that breaks upon the soul brings the consciousness that God has heard and He will answer.

The miracles that have happened to us have all been because we learned before it was too late that prayer can reach through! Until it does, we scarce know the joy of prayer; it is but a burden, an exercise. But when we have made the personal discovery that it has more potential power than any atomic bomb, then we begin to live.

TODAY our world is tottering on the very brink of disaster. This could so easily be the very twilight hour of civilization. Hate, greed, and jealousy sweep wave upon wave across the face of the globe. Great walls of indifference rear their ugly heads about us, and the church seems impotent for an hour like this.

But God is the same and His arm is not shortened. Prayer still remains the mightiest weapon of the souls who believe. It is time, for it is later than we think, that we began to understand the power of prayer. Through prayer God must become more than an ideal, a great super Mind. He must become the God of the universe who holds all beings in His hand. Through prayer we must come to see our own needs, our sins, our failures and to find forgiveness. Through prayer you and I must shake off our smug provincialism and become world citizens as we reach out to those who so desperately need help in this day. Through prayer, too, we shall make the great discovery that we have at our command the greatest power in all the world, the power that can melt walls of impossibilities.

Then we shall know the meaning of the saint of old who exclaimed, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

THE END

CRUSADER FOR SIGHT

(Continued from page 30)

says, "we had no equipment but an office desk and a chair. Often it was necessary to interview people in the corridor or downstairs in the cafeteria over a cup of coffee. Some days I drank fifteen cups."

Many requests came to the Council from eye sufferers who could not pay for private care. Whenever possible these people were given the names and addresses of eye clinics for consultation and treatment.

Others with special eye problems wished to be notified when experiments or treatments affecting them came to the Council's attention. Confidential, classified records have been constantly maintained for future reference. Newly blind often applied for assistance in the many problems which arose in their attempts at readjustment. They were directed to rehabilitation centers where such services were to be had. Still others suffering from certain eye diseases have been channeled to available research projects which have come to the Council's attention and which are concentrating on specific problems.

HE MAKES THEM WANT TO SING

(Continued from page 27)

members are studying voice with a good teacher; but he accepts new recruits if they are able to sing a hymn through without getting off-key, provided they are serious about wanting to become choir members and are willing to give regular time for rehearsals. He does not want his choirs to be hit-or-miss leisure-time entertainment for young or old.

Chief requirement for the Cherub choir is that the child be at least 2½ years old and that parents agree to have the child at the choir room for weekly rehearsals the entire eight months—September through May—of the choir year. He plays no favorites and the pastor's children are selected and disciplined along with the rest. No mother—not even the over-fond mother—is allowed in the choir room during rehearsal. Mothers visit together in a room on the other side of the church, go out and shop, or do whatever they please during the hour—except watch Sister or Brother and thus become a distracting element!

The children, even the little ones not yet three, soon learn choir discipline. It is like a game to them and serves as a wonderful experience of teamwork, the first many an only child has had. At their first lesson the leader sets the boundary of the choir, tells them only children who listen, watch, and do their best can sing in the group. Any unruly

A short time ago, Mildred was talking with a distinguished composer-musician. Turning to her suddenly, he said, "Can't you really see? Why, you don't look blind. You can't possibly be! Your eyes look perfectly normal."

His mistaken idea was one which is altogether too popular. Little did this man, an expert in his own field, realize that ophthalmologists have estimated that approximately 800,000 people in the United States today have the dreaded blinding glaucoma—all of them unaware even of their own condition. The Council is not an agency, however, to help blind persons where doctors fail.

Since the Council began its work, no wonder drugs, no world-shaking cure-alls have been developed to conquer blinding eye diseases. The problems are great and research is slow. There have been no miracles—unless bringing hope to countless thousands is a miracle. And the smile of dedicated usefulness that hovers over Mildred Wiesenfeld's face and lights up her unseeing eyes, is a shining little miracle itself.

misbehavior that the child refuses to correct relegates that child over the boundary line where he can only watch the others having a good time rehearsing. No child wants to sit "beyond the boundary" very long!

Mr. Smathers comments: "Ever since we organized the Cherub choir at First Church seven years ago, the entire church membership has felt that participation in it is a coveted honor, a wonderful period of training in all Christian virtues, and an opportunity for children to receive a good grounding in music. We limit membership to fifty-four to keep the choir a size we can handle, give the children adequate training, and know each personally."

"Since we started the 'waiting list' many parents, fathers particularly, have come to list a little son or daughter the week after it is born, for enrollment two and a half years later."

Directing the Cherub choir requires a good grounding in child psychology, as well as training in music. Ray Smathers seems to be an expert at each. He seldom reproves the children, but frequently rewards them for good attention and real effort, his feeling being that discipline should be positive and not negative.

Highest weekly reward is being called out to sing on "The Box"! Mr. Smathers has a podium on which he stands for formal rehearsals, and at

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the close of each session selects two or three children who have been outstanding in effort, and allows them to stand on the podium and sing their solos. The solo idea is a unique feature of the Cherub choir. Each child is assigned a simple hymn—not a Sunday-school song, but a real hymn—that suits his vocal ability. The mother must teach the child the words and the music. "Sometimes," says Mr. Smathers, "I have to teach the mother before she can teach the child. Before the child knows all the words of the hymn and can sing them, his entire family knows them, too. A child's solo acts as a leaven, and has a stimulating psychological effect on him. We have him sing it before the whole choir many times, thus giving experience before an audience. I help polish rough spots and soon many of the other children learn it as they listen. The children even know each other by the titles of their solos, often better than by their names."

A significant little-child problem, according to Mr. Smathers, is the regular siege of colds during winter months. Noses just will require attention, even during rehearsal. Besides the pianist there is another helper who checks records. Mr. Smathers keeps a box of tissues in an open desk drawer and if he sees some nose needing attention he signals to the helper who renders the necessary assistance, without any interruption of rehearsal for the others. Mr. Smathers facetiously cautions any church planning to establish a Cherub choir to include in its budget an amount for tissues!

At present there are 360 active members in the combined choirs at First Baptist. The Cherub, Junior and Chapel choirs take summer vacations, but the Vesper and Chancel choirs rehearse and sing for Sunday church services the entire year, except for the two-weeks' vacation of Mr. and Mrs. Smathers each August, when soloists from the two adult choirs are used.

The Junior and Chapel choirs sing for Sunday services about once each month. The Cherub choir has three regular public appearances each year: the Christmas carol service, the May festival of sacred music, and the special Cherub vesper service. Mr. Smathers feels it wise not to present children too often, and certainly not until each program of music is thoroughly perfected through many rehearsals.

The Cherub vesper service serves as a commencement exercise at the close of the choir year, when each child who knows all the words of his solo and can sing it all the way through on key, is allowed to sing it before the congregation. For the past few years there have been 1500 people present at those five o'clock vespers, just to hear the Cherubs sing. At each rehearsal they have gone through the full routine of public

appearance, so there is a minimum of irregular spots. But, despite the best of training, Mr. Smathers knows that occasionally some child will scratch his nose, twist his ear or do something that an adult audience, unthinkingly, will consider cute or funny enough to laugh at. To avoid that, before the processional into the auditorium the pastor always stands before the congregation to talk about worship in song, the value of training very small children, and the child's seriousness about the vesper

He Prayed in Secret

When night had let its curtain down,
The Saviour looked across the town
From where He stood upon the high
Hilltop. I seem to hear Him sigh
With pity for the multitude,
His erring, suffering, precious brood.
So great His love for them, He wept;
Yet blind, indifferent they slept.

His cry went out upon the air
And down the long years' lonely stair.
Heart, listen! Do His words condemn
The sleepers of Jerusalem
And not mean you, that turn away
Until a more convenient day?

Oh, precious love that melts my will,
I pray to hear His, "Peace be still!"

—Olivia Freeman

service. The result is a congregation which sees only the beauty of God's little children as they lift their voices in songs of praise unto Him.

The combined choir services are holy experiences, and Dr. James W. Middleton, the pastor, feels they would in themselves be justification for the year-round choir effort. Yet he states there is no way to estimate the value of the choirs to First Church. "With nearly 400 members in the combined choirs, that means ties to 400 family groups. In many instances we receive fathers or mothers into our church membership whose first serious contact with anything religious was a little son or daughter in the Cherub or the Junior choirs. The work of Mr. and Mrs. Smathers is a definite aid in my evangelistic ministry, and one of the thrilling experiences on Sundays is to see a boy or girl, and occasionally an adult, come down out of the choir, in his robes, for public profession of faith in Christ. It is a spiritual lift to see the choirs at our Sunday services, and to hear them sing the messages of the love of Christ, in preparation for the sermon."

Mr. Smathers recognizes that people listen with the eyes as surely as with the ear, so every detail of the processional, the symmetry and rhythm of each appearance, is paced for an

atmosphere of beauty and worship, and respect for the House of God. He chooses his hymns and anthems with the utmost care, making sure the music is soul-stirring, and the words have a vital message for the heart. Studying the words of the hymns has turned many a junior boy or girl's first thoughts towards acceptance of Christ as Saviour, and directed many a teen-ager to definite Christian service.

Out of long experience Ray Smathers knows the value of the graded choir program in building and developing a church. In fact, he was first led to seek some kind of better-music emphasis during his teens when he realized the inadequacy of the music used in his own Baptist church. For five years he sought a school where he could personally develop his music consciousness. The newly organized Westminster Choir College was his answer. There he found the incentive and the instruction. And there he also found Mrs. Smathers. Together they have directed graded choirs in large churches and small, the longest period being at the Church of the Good Shepherd in New York City from 1933 to 1943. There he initiated the idea of the Cherub choir and this is now a part of the Westminster College curriculum.

The highlight of that tenure was the invitation to bring his combined choirs of nearly 400 voices to Radio City Music Hall in Rockefeller Center for the Easter Dawn services in 1940 and 1941. His choir was selected to represent the Protestant faiths in the opening day of the Temple of Religion at the New York World's Fair.

MR. SMATHERS urges that any church, regardless of size, have a graded choir program. It can be started on a small scale or large, but whatever the cost he is sure that the choir pays for itself in increased membership and gifts, apart from the most important spiritual development.

Church-building committees, he laments, have never given much thought to providing space for the choir, and rarely is there a church today that considered its music program in building the church house. Whatever the size of the building, he asserts, there should be a rehearsal room large enough to accommodate maximum needs, storage space for vestments, music and records, and dressing rooms.

At First Church, Atlanta, the rehearsal room was built for a quartet twenty years ago, and the storage space is entirely inadequate. "But I never let lack of material facilities interfere with the growth-value of the graded choirs," says Mr. Smathers. "Nor do I worry about lack of real or trained voices. I take small talents and polish them until they shine. It is the interest of the members that counts."

THE END

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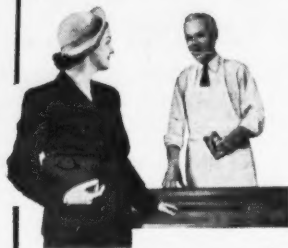
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Skeptical

Junior was invited to supper at Billy's house, but refused. When Ma asked why, Junior sneered.

"He just wants me to help him eat up his cereal so he can have the box tops!"

Tactful

"Dear," remarked Mrs. Blackwell, looking up from the evening paper, "here's something interesting. It's reported here that the U. S. treasury says that a dollar bill lasts nine months."

Mr. Blackwell said nothing, but a thoughtful expression stole over his countenance.

"Darling," he finally exclaimed, "you'd like to be patriotic, wouldn't you?"

"Why, certainly, dear," Mrs. Blackwell replied.

"Then," said her husband, very gently and very persuasively, "won't you please try to avoid making the government out a liar?"

—Wall St. Journal.

Hard to Please

The homeseeker had searched throughout the California countryside for a place to call his own. Driving into a small town, he tracked down the local realtor. This transplanted Iowan said he had nothing available and then consolingly added: "You know, friend, there's nothing like the green fields for your carpet, and then at night Mother Nature covers you with a blanket of stars and the blue sky is your roof."

"I agree with you," replied the homeseeker, "but I need something smaller."

Short Order

"I'll never forget the first job I had. I was a salesman. First day on the job I got two orders."

"Yeah? What were they?"

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Understanding

Guide (exhibiting bronze tablet set in the deck of battleship): "And here is where our gallant captain fell."

Nervous Old Lady: "Well, no wonder, I nearly tripped over it myself."

Observant

Seven-year-old Johnnie had been taken to the zoo to see the animals.

He stood before the spotted leopard's cage for a few minutes staring intently. Then, turning to his mother, he asked: "Say, Mom, is that the dotted lion that everybody wants Dad to sign on?"

Hint to the Wise

Give your ears an occasional chance. When you talk you repeat what you already know; when you listen you learn something!

Spare No Expense

A patron at a private beach left his wife alone for a few minutes. When he came back he saw a crowd of excited people gathered at the water's edge. "What's the matter?" he asked someone.

"They just pulled someone out of the water," was the reply. The man investigated and found that the rescued party was his wife.

"What are you doing to her?" he cried.

"We're giving her artificial respiration," was the answer.

"Artificial!" screamed the man. "Give her the real thing! I'll pay for it!"
—True.

Replacement

A mother told her small son, going on 4, "I do not have any baby any more. I guess I'll have to get another baby, now that you've grown to be such a big boy."

The youngster thought it over. "Well, Mummy," he replied, "you'll keep me as a friend, won't you?"
—Boston Globe.

That's What She Said

Husband: "Are you ready yet, dear?"

Wife: "Honey, I wish you would stop nagging me. I told you an hour ago I'd be ready in a few minutes."
—Wesley News.

Fast Thinker

At the baseball game the boss suddenly came in behind his office boy, and tapped him on the shoulder.

"So this is your uncle's funeral?" he demanded of the startled youth.

"Looks like it," the quick-witted youngster replied. "He's the umpire down there."

Advantage

A salesman tired of his job and gave it up to become a policeman. Several months later, a friend asked him how he liked his new role.

"Well," he replied, "the pay is good and the hours aren't bad, but what I like best is that the customer is always wrong."
—Watchman-Examiner.

NOVEMBER 1950

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\$1.20
SIZES

DR. CALDWELL'S

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Gentle **DOUBLE-ACTION** Laxative

See advertisement on Inside Back Cover

REGENT INDUSTRIES

Dept. D-8

673 North Wells Street,

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Please rush Bonnie Bright Eyes Doll. I agree to pay \$4.95 plus C.O.D. postage. If not fully satisfied, I may return within 10 days and receive my MONEY BACK. (SAVE MONEY! If you enclose cash with order, we pay postage.)

.....Send C.O.D.

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FALSE TEETH

KLUTCH holds them tighter

KLUTCH forms a comfort cushion; holds dental plates so much firmer and snugger that one can eat and talk with greater comfort and security; in many cases almost as well as with natural teeth. Klutch lessens the constant fear of a dropping, rocking, chafing plate. 25c and 50c at druggists... If your druggist hasn't it, don't waste money on substitutes, but send us 10c and we will mail you a generous trial box.

KLUTCH CO., Box 5001-K, Elmira, N. Y.

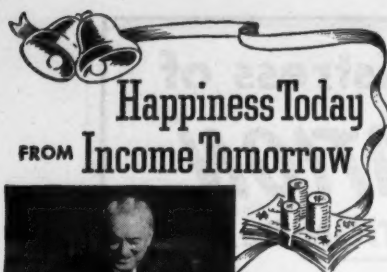
FEET HURT?



HURRY! TRY
Dr. Barron's
New FOOT
CUSHIONS
LIKE WALKING
ON PILLOWS!

Relieve painful pressure from CALLUSES, CORNS, SORE HEELS, ACHING ARCHES—Ease painful, burning spots on soles of your feet. Also support WEAK ARCHES, absorb foot shocks, help relieve BACKACHES and RHEUMATISM-LIKE pains due to weak arches. So light, spongy, ventilated. Wear in any shoes. Happy customer writes: "Callouses have disappeared... arches are now strong as ever... I can walk or stand for hours." —T. S., Commerce, Texas. Dr. Barron says: "Relieves tired, aching feet from heel to toes." SEND NO MONEY! Pay postman \$1.98 for PAIR plus postage (or send \$1.98, we pay postage). STATE SHOE SIZE AND IF MAN OR WOMAN. 30-DAY TRIAL GUARANTEE. Money back if no blessed relief! FREE—Dr. Barron's extra "FOOT HEALTH ADVICE" sent free with order. Mail order now! ORTHO, Dept. 90T, 2700 Broadway, N.Y.C. 25

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HAPPINESS
TODAY...**

by being sure of your tomorrows—the *Annuity-way*. Your Huntington College annuity will give regular income as long as you live and a high rate of return with absolute safety.

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...and running over, comes from the fact that you avoid worry, save time and money, and administer your own estate while yet alive without legal costs or executor's fees. AND also from the fact that you are helping train Christian leaders for the future ... comes joy and blessing.

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Don't be embarrassed if called upon. Ten touchingly beautiful dinner prayers, easily memorized, only \$1.00. Be prepared. Send today. Dr. G. Glitzke, Dept. 95, Lee Bldg., Kansas City, Mo.



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385 Fifth Ave. 1000 N. Market St. 218 Washington



Back Talk

LETTERS TO THE EDITORS

New York's Candidate

TO THE EDITORS:

We Protestants should be greatly concerned about our future Governor of New York State. The Democratic Party has put forth as its candidate, Walter A. Lynch, an Irish Catholic, who was put there obviously to win the Catholic vote and not because of any qualifications for that important office. ... If elected, he can be counted upon to work for all-out state aid for parochial schools. ... It behooves us Protestants to make an all-out effort on religious grounds to combat this struggle.

Sidney, N. Y.

(MRS.) PEARL P. STEVENS

Sherwood Eddy

TO THE EDITORS:

Your September editorial, with its strong and intelligent endorsement of Chiang Kai-shek, is a flash of light in a confused time.

Emporia, Kans.

(REV.) A. H. CHRISTENSEN

... Congratulations on your editorial about Dr. Sherwood Eddy!

Raleigh, N. C.

H. W. TAYLOR

Beer Doesn't "Belong"

TO THE EDITORS:

In Courier's comments on Temperance (News, August '50) he commends *Woman's Home Companion* for its article on drunken drivers. I believe the *Companion* would be more effective in its campaign if it would remove the attractive "Beer Belongs" ad from its pages. I have a peeve against newspapers and magazines that write so nicely about safe and sober driving while they are full of enticing liquor ads.

Sandpoint, Idaho

FRED STRONG

... Perhaps you were not aware that the *Companion* for some years has accepted a full page of beer advertising. In another paragraph Courier says that beer doesn't belong in a grocery store. Neither does an ad for it have any place in a magazine designed to better the home.

Wheeling, W. Va.

MRS. PAUL E. SMITH

"Schoolbook Scandal"

TO THE EDITORS:

Accept my congratulations on the article "America's Schoolbook Scandal" (Sept. '50). I commend the courage of the author and the editors. Truth in textbooks is an absolute essential to the welfare of American childhood and youth. But if our school system is to continue to

be dominated by a pseudo-philosophy which does not accept the existence of truth, how can we expect our schoolmen to insist upon strict allegiance to historical accuracy and scholarly precision?

Lansing, Mich. EDWIN WINTERMUTE,
Editor, *Michigan Education Journal*

... A most timely article. It suggests several questions members of our PTA's should ask themselves: (1) What subjects are most emphasized in our schools? (2) What are the contents of the texts used? (3) What important facts of history are left out of texts? For example, no text on U. S. history tells the truth about the manipulation of the nation's finances during the decade 1860-70. Certain financial interests are watchful that the full truth never reaches the youth of the land.

Newport News, Va. J. LUTHER KIBLER

Error Regretted

TO THE EDITORS:

I would like for the readers who saw my article called "My Down East Grandma" (Sept. '50) to know that space allowed the printing only of excerpts of a 1500-word manuscript. Also the typographical error of "wine" was an unhappy thing. The last paragraph read: "She married a good man and brought up his children, and lived to a grand old age—an indomitable spirit in a worn little body. When she took the 'Wings of the Morning' a part of me went with her."

Bennington, N. H.

AMY R. DOE

Defense of Mormons

TO THE EDITORS:

I feel I simply must enter a protest to Mr. Rushdoony's letter ("Back Talk," Sept. '50). Latter Day Saints are both Protestant and Christian. They believe in God the Eternal Father, in Jesus Christ as His Son, and in the Holy Ghost, in repentance and baptism and the Bible as the infallible Word of God.

Leslie, Mich.

WINIFRED RUMMEL

... This man (Reader Rushdoony) surely doesn't know what he is talking about. When I lived in Fort Worth, I associated with several of the lady missionaries there and went to their church. ... I can truly say that I never went to a church where the young folk were as devoted and where all members made a specialty of Bible study.

Krum, Tex.

A. L. C.

... "Pagan church" is a ridiculous term for an intelligent person to use. There may be pagan societies, cults, religions, temples, institutions and individuals. But no

"pagan" church. I could as consistently say "dry water" or "hot freeze."
 Richmond, Cal. P. DUNN LAPPE

Capitalism

TO THE EDITORS:

Referring to "Cart Before Horse" (Sept. "Back Talk"), what economic system in this world does Mrs. E. Meyer consider more Christian than capitalism? In the past 20 years many ministers as well as laymen have been misled into believing that Christ taught socialism. Nothing is farther from the truth. Just study Christ's Parable of the Talents. Why did He tell it that way—one man receiving five talents, one two, and one just one? Why didn't they all get the same? . . . Perhaps American capitalism is not perfect, but it is still so far ahead of any other economic system—both spiritually and materially—that not even the most radical wants to live anywhere else.

Argos, Ind.

LOUISE PEER

Ads Getting Better

TO THE EDITORS:

May I say that the advertising in the HERALD is reaching a higher standard these days? The layouts are better artistically. I hope you continue to weed out the objectionable cheap-looking ones.

Minneapolis, Minn.

MARGARET N. FLETCHER

Choir Pix Contest

TO THE EDITORS:

We have been encouraged to see the fine choir photos and articles you have been publishing. Your readers may be interested to know that we are starting a contest for the best pictures of choirs that are submitted, with 10 prizes totaling nearly \$1000. Those wishing to enter the contest may obtain, free of charge, application blanks from: Choir Guide Magazine, 166 W. 48th St., New York 19, N. Y.

New York, N. Y.

ROY ANDERSON,
 Editor

Likes "I Remember"

TO THE EDITORS:

I want to express my appreciation for your fine magazine. Your feature "I Remember" is very interesting. And I do read every day Dr. Walter L. Moore's "Daily Meditations." It is just the thing any busy businessman needs to ready himself for his day.

Lehigh, Pa. HARRY J. CHRISTMAN

• Many readers are expressing enthusiasm for the "I Remember" page. And a monthly "sampling" we take of our subscribers' tastes has already established this as one of the most popular features. Congratulations to Associate Editor Kenneth Wilson and those of you who have contributed well-remembered items from your scrapbooks!

"Grave Defect"

TO THE EDITORS:

The HERALD has one very grave defect: it does not come often enough. That is the only failing I have found so far.

Chippewa Falls, Wisc.

MRS. L. A. BRENNER



AN ASSURED INCOME FOR LIFE

WHY worry about present and future fluctuations in the values of your stocks, bonds and real estate when you may assure your well-being, once for all, by an Annuity Contract with the National W. C. T. U.?

Such an agreement yields you a fixed annual income for life; gives you complete freedom from the burden of administering your estate; does not fluctuate in value; cannot be attached or garnished for debt; is burglarproof; cannot become lost or destroyed; and imparts a sense of personal security which adds many happy years to the life of the annuitant.

In fact, you couldn't select a safer investment for your declining years than a life Annuity Contract with the National W. C. T. U.

With 21 operating departments and a nationwide network of supporting state and local organizations, the National W. C. T. U. maintains a position of aggressive leadership in the temperance movement. Organized in 1874, it has passed its Diamond Jubilee already. It is conservatively managed and backed, under God's blessing, by assets entirely free from debt.

You may also remember the Union by bequest or by last will and testament. For full particulars write to Office of the Treasurer, Dept. H.

—Your inquiry will be well worth while—clip the coupon—

Without obligation, please advise how you can assure me a generous income for life, and how I may provide for a survivor, if necessary.

Name _____ Street and No. _____
 Date of Birth _____ City and State _____
 Date of Birth (if survivor) _____ Address Box A. _____

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HEADQUARTERS: 1730 CHICAGO AVENUE, EVANSTON, ILLINOIS, U. S. A.

Frances E. Willard



2A

EST. 1874

FOR GOD AND HOME AND NATIVE LAND

Now SEE BIBLE STORIES COME TO LIFE ON THE SCREEN!

The most cherished stories from the Holy Bible now become a deeply moving, personal religious experience!

Religious groups and film libraries everywhere are buying these 16mm sound motion picture masterpieces of the J. Arthur Rank Religious Films organization, for regular use in their Church and Sunday School worship and teaching programs.

"THE STORY OF RUTH"

The beautiful, tender Old Testament story of Naomi and her daughter-in-law Ruth, and their journey to Bethlehem, much of it actually filmed in Palestine! (Rental \$12; Sale \$200.)

Other available Bible Story Film Masterpieces and 35mm Filmstrips include: THE STORY OF DAVID, PRINCE OF PEACE (The Christmas Story), THE SYNAGOGUE (2,000 Years Ago Series), THE GOOD SAMARITAN (Color), BARABBAS THE ROBBER (The Crucifixion), THE RESURRECTION—FIRST EASTER, LIFE OF ST. PAUL.



SEND TODAY FOR OUR FREE CATALOG OF RELIGIOUS FILMS FOR RENTAL AND SALE!

Dept. CH

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NEW YORK 29, N. Y.

NEW! MAGIC PANEL FEATURE SLIMS LIKE MAGIC! LOOK SLIMMER, MORE YOUTHFUL REDUCE

YOUR APPEARANCE!



You will look like and feel like this beautiful model in your new and improved cool—light weight FIGURE-ADJUSTER.

THE FIGURE-ADJUSTER MUST BE THE BEST GIRDLE YOU EVER WORE . . . YOU MUST FEEL MORE COMFORTABLE, and you MUST look and feel younger . . . Your shape MUST be noticeably improved or you get every cent back at once!

No matter how many other girdles you have tried, you can be sure: NO OTHER GIRDLE CAN DO FOR YOU MORE THAN THE FIGURE-ADJUSTER! No other girdle or supporter belt offers you more BELLY CONTROL, BULGE control, HOLD-IN and STAY-UP power . . . safely, scientifically. No other girdle can begin to approach the miracle-working FIGURE-ADJUSTER feature! Figure-Adjuster is LIGHT in weight (ideal for WARM weather) yet powerfully strong! Figure-Adjuster allows AIR to circulate through it, ABSORBS perspiration, is made by the most skilled craftsmen, and allows you to ADJUST it to just the right amount of BULGE-CONTROL you like and NEED for an IMPROVED FIGURE!

MAGIC PANEL CONTROL: No laces show when you wear a SLIMMING Figure-Adjuster. The control you get is completely COMFORTABLE . . . and GUARANTEES healthful, lasting support. Its satin TUMMY PANEL laces right up to meet the bra—NO MIDRIFF BULGE! LIFTS and FLATTENS the tummy, SLIMS down the waist, TRIMS the hips and eliminates the "SPARE TIRE" waistline roll! The magic ADJUSTABLE, slimming, easily controlled panel is scientifically designed and is the result of testing different kinds of panels on thousands of women! Figure-Adjuster creates the "BALANCED PRESSURE" that gives each bulge the exact amount of RESTRAINT it requires. It gives you the right amount of SUPPORT where YOU need it MOST! Let Figure-Adjuster give you MORE figure control . . . for more of your figure . . . let it give you a more BEAUTIFUL FIGURE . . . the slimmer, trimmer figure that INVITES romance. You ACTUALLY APPEAR SLIMMER AT ONCE WITH THE MAGIC PANEL control of Figure-Adjuster. Colors nude, blue or white. Sizes 24 inch waist to 44, only \$4.98.

MAKE THIS TEST WITH YOUR OWN HANDS!

Clasp your hands over your ABDOMEN, press upwards and in gently but FIRMLY. You feel better, don't you! That's just what the UP-LIFT adjustable FIGURE-ADJUSTER does for you, only the FIGURE-ADJUSTER does it better. MAIL COUPON and TEST IT AT HOME FOR 10 days FREE at our expense! NO OTHER GIRDLE AT ANY PRICE CAN GIVE YOU BETTER SUPPORT, can make you look better, feel better or appear slimmer and younger! Sizes 24 to 44 waist.

100% MONEY-BACK GUARANTEE!

Test the Figure-Adjuster at home for ten days FREE at our expense! It's sent on approval! It must do all we claim for it or return it after ten days and we'll send your money right back. We take all the risk . . . that's because we know that even though you may have tried many others you haven't tried the BEST until you have tried a FIGURE-ADJUSTER! MAIL COUPON NOW!

Guaranteed to Delight or Your Money Back . . . 10-DAY FREE TRIAL!



TRULY SENSATIONAL AT

\$4.98

NOW formerly \$6.50

TRIM UNWANTED INCHES OFF YOUR MIDRIFF.

waist and hips with real breathe-easy comfort. New scientific construction whitens away rolls and bulges . . . slimming, easy-to-adjust rayon satin tummy panel laces right up to your bra. In powerful elastic. White, light blue or nude. Small (35"-36"), Medium (37"-38"), Large (39"-40"), Extra Large (41"-42"). Also "PLUS" sizes for the fuller figure, XX (33"-35"), XXX (36"-38"), XXXX (39"-40"), XXXXX (41"-44").

WHY DIET? TRY IT!

- TAKES INCHES OFF TUMMY!
- RAISES ABDOMEN AND KEEPS IT IN!
- LIKE MAGIC IT BRINGS IN WAIST
- MAKES SPREADING HIGHLIGHTS CONFORM TO FIRM BEAUTY
- SMOOTHES AND SLIMS THIGHS
- MAKES YOUR CLOTHES FIT BEAUTIFULLY

FREE!

"SECRETS OF LOVELINESS" booklet tells how to take advantage of correct choice of clothes, proper use of make-up and other secrets to help you look years younger, pounds and inches slimmer, will be included FREE with your order.

For Your Figure's Sake MAIL THIS COUPON NOW!

SEND NO MONEY

FIGURE-ADJUSTER CO., DEPT. 100
1025 Broad St., Newark, New Jersey

Yes! Please rush "FIGURE-ADJUSTER" on approval. If not delighted I may return girdle within 10 days.

☐ I will pay postman \$4.98 plus postage.

☐ I enclose \$5.00, cash, check or money order, send postage prepaid. (I save up to 75c postage.)

Color.....2nd color choice.....

Size.....Panty Girdle.....Girdle.....

Name.....

Address.....

City.....Zone.....State.....

Please PRINT carefully. BE SURE TO GIVE YOUR SIZE

**Special
Offer!**

NEVER BEFORE OFFERED AT THIS SENSATIONAL LOW PRICE!
SO REAL, THAT WHEN YOU TOUCH HER LIFE-LIKE SKIN
YOU'D EXPECT HER TO **WALK, TALK AND BREATHE!**

Amazing New Life-Size! Life-Like! SOFT-SKIN BABY DOLL!

TWO FEET TALL!



BONNIE BRIGHT EYES

WHICH ONE IS THE DOLLY?

SHE CRIES! SHE SLEEPS! SHE SITS UP!

NOW! An amazing doll bargain you can't afford to miss! Imagine—a gorgeous life-size, life-like “baby” doll with magic, baby-soft skin that looks so much like a real 2-year-old baby, it's actually hard to tell them apart!

CHECK THESE EXCITING NEW FEATURES!

- **GORGEOUS CURLS** are made of real mohair. Long eyelashes close in sleep over lovely bright eyes when you lay her down.
- **SHE CRIES HER EYES OUT** when you bend her over. Kissable baby mouth open to show sparkling white teeth. Arms, legs and head movable so she can sit up and assume many life-like poses.
- **FIVE-PIECE WARDROBE** makes dolly pretty as a picture. Exquisitely dressed in shining rayon taffeta, trimmed in dainty lace. Matching, white-lace trimmed baby bonnet frames her chubby little face. Rubber panties, socks and matching booties complete her outfit.
- **LIFE-LIKE AND DIMPLED RUBBERIZED SKIN** make dolly look and feel real. Movable arms and legs are soft as a baby's skin. Easy to keep looking clean—just wipe or sponge with a damp cloth and dry.
- **LIFE-SIZE!** This rosy-cheeked darling stands a full two feet high from the top of her pretty curly head to her dainty little feet. She's larger than many real-life babies. Make your little girl's dreams come true today! Give her one of these beautiful life-like baby dolls for her very own... But remember, quantities are limited, so act today! **RUSH YOUR ORDER NOW!**

Imagine! \$10 VALUE
ONLY \$4.95
COMPLETE

IMPORTANT NOTICE!

Only a tremendous special purchase months ago makes this low price possible today! Unsettled conditions make it impossible to obtain any more of these dolls anywhere near this price after our present stock is exhausted. Order **NOW** for Christmas, Birthdays, etc., while quantities last at this amazing low price. **ACT TODAY!**



Baby-soft skin!
Feels real!



Bend her over
and she cries!



Big bright eyes
close in sleep!



Wash skin with
soap and water!



Flexible arms
and legs!

SEND NO MONEY! 10 DAY TRIAL!

Send no money! Just clip coupon below and mail with your name and address. On arrival, pay postman only \$4.95 plus C.O.D. postage. If you are not thrilled and delighted with this gorgeous, life-like doll—if your baby is not so thrilled with it that she would never give it up—return within 10 days for a full refund. Only limited quantities available, so rush your order NOW! Mail Coupon TODAY!

QUANTITIES LIMITED! ACT NOW!

REGENT INDUSTRIES—Dept. D-8
673 North Wells Street, Chicago 10, Illinois

Please rush Bonnie Bright Eyes Doll. I agree to pay \$4.95 plus C.O.D. postage. If not fully satisfied, I may return within 10 days and receive my MONEY BACK. (SAVE MONEY! If you enclose cash with order, we pay postage).

.....Send C.O.D.Remittance Enclosed—You Pay Postage...

Name.....

Address.....

City.....Zone.....State.....

America's Favorite Holiday Annual

VOLUME TWENTY CONTAINS

THE CHRISTMAS GOSPEL as recorded in Luke and Matthew

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Unusual Christmas Carols of Other Lands, giving original texts and English translations.

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Name.....

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City..... State.....



Christmas

THE AMERICAN ANNUAL
OF CHRISTMAS LITERATURE AND ART

Edited by R. E. HAUGAN

Again this year CHRISTMAS, America's favorite annual, provides a rich selection of heart-warming holiday literature, music, and poetry, with colorful illustrations, photography, and art reproductions. Something for each member of the family is to be found in CHRISTMAS.

A perfect gift book for your friends; a handsome addition to your family library. 72 pages, size 10½ x 14 inches.

You will find CHRISTMAS at your book store, or you may order direct from the publishers — but order early; you will want to re-order after you have seen CHRISTMAS!

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